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CHRONICLE

Rate Regulation.—The Supreme Court of the United States, on June 9, upheld the contention that the States have power to fix reasonable intrastate railroad rates until such time as Congress shall choose to regulate these rates. According to the Attorney General, "The Court holds that Congress, in the interstate commerce act, has not deprived the States of the right of fixing maximum intrastate rates. They still have that power. In contesting a rate fixed by the State on the ground that the rate is confiscatory, the decision says that the burden of proof of confiscation falls upon the railroad." The decision, which was made in the Minnesota freight and passenger rate cases, is regarded as one of the most important ever announced by the Court. Railroad commissioners from eight States and the Governors of all the States filed briefs in support of the State in the cases, recognizing that the principles involved affected them all. In a written statement to the *Sun* ex-President Taft says: "The result of the main issue is a great victory in principle for the national control of interstate commerce." He finds that the decision in ultimate effect is a victory for the railroads. The Court, while vindicating the position taken by the State in the present case, nevertheless points the way for the establishment of a superior Federal authority. Mr. Taft says that the only recourse of interstate railroads that chafe under State supervision is Congress, which under this decision has the power to make uniform laws to be effective, even within the borders of the States themselves.

Regulating Newspapers.—The validity of the "Newspaper publicity law" enacted in 1912 as part of the postal

appropriation act has been affirmed by a unanimous decision of the Supreme Court of the United States. It requires publishers to file with the postmaster semi-annually sworn statements disclosing the names and addresses of the editorial and business managers, the stockholders, bondholders, mortgagees and other security holders, and as to daily newspapers a public statement of their circulation. It also requires that all that is paid for shall be plainly marked as an advertisement. Publishers failing to comply with these requirements are to be denied the second class privileges and in the case of failure plainly to mark advertising matter may be punished by fine. Chief Justice White who delivered the opinion of the Court said "the provision only regulates second class mail and the exclusion from the mails for which it provides is not an exclusion from the mails generally, but only from the right to participate in and enjoy the privileges accorded by the second class classification." In a test case publishers attacked the law on the ground that it abridged the freedom of the press, that it was a denial of due process of law and otherwise offended the Constitution. The lower Court dismissed the bills and the Supreme Court affirmed this decree.

Keep the Philippines.—At the first annual dinner of the Philippine Society held in this city, on June 10, Manuel L. Quezon, one of the Philippine delegates in Congress, the first speaker of the evening, declared that friendly relations never could exist between the Filipinos and the Americans until full independence had been granted. He criticised the policy of the United States government in dealing with the Islands. Ex-President Taft followed him. "It is a very ungracious part," said Mr. Taft, "to have to tell a people that they are not ca-

pable of that to which they are aspiring. The Philippines were thrust upon us by circumstances over which we had no control, and we found it our duty to become their guardians and to prepare them for freedom. . . . When we took possession of the Philippines we found that the Filipinos had established a government. They then demonstrated that they were not fit for it. They must realize that we are giving them a short cut to that which it took the Anglo-Saxons one thousand years to attain—self-government.”—With regard to Mr. Taft’s assertion that the Philippines were thrust upon us, the *New York World* maintains that the Philippines were not thrust upon us. On imperative orders from Washington, our peace commissioners at Paris, against their own better judgment, paid \$20,000,000 for them. After protracted debate in the Senate the treaty was ratified with only three votes to spare, many Republicans opposing it. We “thrust” the Philippines upon ourselves, very laboriously and expensively, for a purpose which is as yet a mystery.—The Protestant Episcopal Bishop Brent, who has been in Manila for ten years, took the position that the Filipinos are not capable at the present time of self-government. “It seems to me,” he said, “that the time is not yet ripe to cut the tie that binds the Philippines to America.”—A fierce fight with the Moros was reported as having occurred on June 12. Six Americans were killed and about twelve injured. The trouble was the result of an effort to disarm the Moros.

Mexico.—The rebels still continue their depredations; but Huerta is thus far unrecognized by the United States, although Americans in Mexico generally regard him as the only one who can bring peace to the distracted country.—By arrangement with President Huerta Felix Diaz, on June 13, signed an agreement dissolving the Cabinet so as to leave the President a free hand in pacifying the country.

Canada.—Mr. Borden announces that the action of the Senate on the Navy Bill has merely postponed the carrying of the measure to a moment when such action will be impossible. This is understood to mean that he will introduce next session a Redistribution Bill based on the last census which will necessitate an increase of Senators from the Western Provinces. As these will be Conservatives the Liberal majority in the Senate will be so weakened as to make opposition very difficult.—The Canadian Pacific Railway has raised the wages of its employees 10 per cent. Some pretend that this had its influence on the late fall in the railway’s stock. This seems unreasonable. The addition to working expenses by it will hardly reach a million dollars a year, and, on the other hand, the gain to be derived from the fact that the employees are satisfied with the share they have in the company’s prosperity is an important consideration.—The new West India Mail Service from St. John and Halifax will begin July 1. The better class of steamers to be employed and the trade agreements of last year give

grounds for the expectation of important results.—The agitation for more favorable insurance rates on ships coming to the St. Lawrence has received a check from the loss of three or four ships lately in the Gulf of St. Lawrence and its approaches.—The lack of ships diverts much of the grain trade from Montreal. Up to May 31, 67 million bushels had gone out through that port, while 49 million had gone to American ports. Still Montreal has shipped 24 million bushels more than last year at the same date, and shipments through American ports had increased by only 8 million bushels.—The western crops are three weeks late. There is no increase in the acreage of wheat. Oats show an increase of 8 per cent.; barley, of 17 per cent.; and flax, a decrease of 25 per cent.

Great Britain.—Sir John Simon, the Solicitor General, speaking at Oxford, promised severe and skilful land legislation. It is understood that he spoke with the Government’s approval.—In the House of Commons Mr. Asquith, the Prime Minister, refused the Labor Party’s demand for the abolition of every duty on food, and for the making up of the amount of such duty by further taxation of “unearned increments,” etc., saying that the working classes must be ready to bear their share of public burdens, and that no greater evil can befall a nation than the favoring by public authority of one class at the expense of others.—The Marconi Committee has justified the Ministry. New facts are appearing from time to time. The last is that the Master of Elibank, the Government Chief Whip, invested party funds in American Marconi, that he took a peerage and got out of the Commons just as the question was becoming acute, and then went to South America to look after private affairs. This, like the other facts brought out, can receive a fair interpretation. The general public mind, however, seems to be that the Marconi members of the Government have acted very disingenuously, that what has come out has been dragged from them, and consequently there is some ground for the suspicion that the Committee of Investigation did not get to the bottom of the matter.—Cecil Chesterton has been found guilty of libeling Godfrey Isaacs, and has been fined £500.—A mere man, but a Suffragist all the same, got into the House of Commons and hurled paper bags of flour at Mr. Asquith. Naturally his aim was not good. Mr. Asquith was untouched, but others near him were floured. After a severe struggle the intruder was removed and warned not to attempt to enter the House again.—Another shipyard strike is threatened. In the Midlands 30,000 men are idle through strikes.—The Labor Party was defeated in the Australian Federal elections. As they retain their majority in the Senate and the Liberal majority in the Commons is no more than one or two, a new election must take place very soon.

Ireland.—The returned Home Rule Bill passed its second reading June 10 by 368 to 270 in a straight party

vote. Sir E. Carson threatened armed resistance in Ulster, which, he said, would have the whole Unionist Party behind it. Mr. Redmond made a good impression by reading a letter he had just received from Colonel Roosevelt, strongly advocating Home Rule from an American and British as well as from an Irish standpoint. The Ulster Unionist members have withdrawn from the House, transferring their activities to British platforms. Some 6,000 rifles have been seized in London and various Irish ports, consigned to "Messrs. Carson & Co.," or to a public station "to be called for." The care taken to insure publicity and make capture inevitable has led the Nationalist and Liberal papers to conclude that the importation of arms is an advertising device to impress the electorate. The consignments were timed to synchronize with the second reading debate, but missed it, as this was suddenly postponed for a fortnight. The arms are not of a modern pattern and are said to have been those captured by the Italians in the Tripoli campaign. Orange arms and threats are not troubling the Nationalists, who regard the Marconi transactions as the main stumbling block in their way.—A Government Memorandum just issued on the financial provisions of Home Rule shows that the deficit is now less than that forecasted in the bill, and that both revenue and expenditure were overestimated. The revenue for last year was £10,839,000; the expenditure, £12,137,000. Excluding the "reserved services," and deducting the prior charges and ordinary Irish expenditure from the net revenue, the Irish Government's surplus would be \$600,000, verifying Mr. Birrell's estimate that the financial provision was "a tight fit." An Irish paper, analyzing the figures, pronounces it "about as tight a fit as that of a lemon in a squeezer."—Mr. Patrick J. Meehan was unanimously selected to represent the Leix division of Queens County, in succession to his father, recently deceased, and was returned unopposed. The late Mr. Patrick Meehan, M.P., had been also returned without opposition for nearly a decade. Along with being an active and useful representative, he was a zealous and exemplary Catholic. Of him, as well as P. J. Power, the Nationalist member whose decease immediately preceded him, it was recorded that he was ordinarily a daily communicant. The new member is of like character.

Spain.—The Catalan Home Rule bill was passed by a vote of 111 to 97. It is considered to be a defeat of the ministry and as a consequence Romanones resigned, but as on a previous occasion was reappointed by the King.—We find it hard to realize in the United States the duplicity of an elective government which goes as far as it dares, not only in contradicting the will of the people, but also in encouraging, or perhaps yielding to, the dechristianizing efforts of extremists, especially in the question of national education. The actual, and the recent ministries of Spain present such a spectacle as this. But there is no doubt whatsoever that the Catholic masses

in Spain are reasserting themselves. This is especially clear in the great centres of Madrid and Barcelona, the latter city seemed for a long time the stronghold of the so-called Republicans and Socialists. In the late elections, nevertheless, not one of the candidates of these parties was returned. Catholic enterprises of social regeneration are many and important. One of the latest manifestations of the popular faith was a procession of 60,000 in the streets, on the occasion of the Constantinian festivals. At the same time Lerroux, the king of the Catalan agitators, failed utterly in his propaganda in poverty-stricken Galicia. In Madrid, in one church, on one occasion 6,000 workmen passed for two hours before the altar venerating the crucifix which contained a relic of the true Cross. Ten thousand children did the same, and at the closing benediction of the Jubilee 20,000 persons, unable to enter, knelt in the esplanade in front of the church.—Fighting continues in Morocco, and Tetuan is said to be threatened by 6,000 Moors. General Primo de Ribera was attacked by them and lost twenty men and two officers, while fifty men and two officers were wounded, but he succeeded in driving the enemy back with heavy loss. A Spanish gunboat went ashore at Ahulcemas, and the crew was assailed by the Kabyles, who slew the captain and thirty of the crew, besides wounding many.

Italy.—Four town councilors of Somma Vesuviana, near Naples, have been sentenced to ten months imprisonment for defamation of a Franciscan community. Three women implicated in the plot have been sent to jail.—The movement for woman suffrage has received a set back in consequence of the reply of the Premier to twenty-five Deputies who asked for the right of women to vote at municipal elections. The minister's contention was that the level of female education in Italy was not sufficiently high and that therefore the request was premature. Possibly the women would have voted in a way not to please the government.

Belgium.—On June 10 the Premier announced that the government intends to raise a loan of \$58,000,000 for military expenses, to provide against a possible general war, in which Belgium would probably be again the battle-field of Europe.

France.—The fight against the three years army service bill continues. General Fedoy maintains that if 110,000 musicians, 14,000 tailors, and 14,000 others employed in the army in various occupations were used as soldiers there would be no need of having the three years service.—On June 13 the news arrived from Africa that the Moors had ambushed a native cavalry force under Colonel Mangin, near Tadla, but were repulsed with considerable loss.

The Kaiser's Jubilee.—The event at present absorbing the interest of the German nation is the silver jubilee of

the reign of Emperor Wilhelm II. The public festivities began Sunday, June 8, with the opening of the immense stadium in the Grunewald. At the Emperor's appearance on the reviewing stand seventy thousand voices thundered forth their greeting and joined together in the song of salutation *Heil Dir im Siegerkranz*. Suddenly the sky was darkened over the vast stadium. Ten thousand military carrier pigeons had been released at a given sign and were fluttering and wheeling in a living cloud over the heads of the multitude. Gradually they dispersed and carried their tidings into every part of the land. A procession of thirty thousand athletes in the picturesque costumes of their various sports and games then marched by the reviewing stand and hailed the Emperor. The event closed with military exercises and the great games that had been arranged for the day. Thence the Emperor and Empress proceeded to Grünau to witness the regatta of six hundred boats passing by in their honor. The three great days of the celebration began with Sunday, June 15, which was the day of the jubilee proper, and which the Emperor desired should be devoted almost exclusively to religious exercises, commemorating in particular the anniversary of the death of Frederick III. The following day began with the "Great Wakening" by a chorus of seven thousand school children, who gathered at the place early in the morning to greet the Emperor and Empress. It was followed by the reception of the State dignitaries and deputations. The congratulations and best wishes of the German Episcopate were offered the Emperor by Archbishop Dr. v. Hartmann, of Cologne, and Bishop Dr. v. Keppler, of the diocese of Rottenburg. The Cardinal Prince Bishop of Breslau, Dr. v. Kopp, had already previously presented the Emperor with an autograph letter from Pope Pius X containing the papal felicitations. The last day, set for the reception of the Princes of the confederate States and the Presidents of the Senates, began with a great labor demonstration in the Emperor's honor, and closed with a vast torchlight procession arranged by the students of Germany. The entire city was given over to festivity, and the various groups of streets had been decked out in different colors, according to a harmonized color scheme, producing a magnificent effect.

Austria-Hungary.—Count Stephen Tisza was empowered to form a new cabinet in place of the Lukacs ministry. His task has already been accomplished. In his opening address he declared relentless war against all those nationalities which will not acknowledge, as he says, the unified Hungarian State. There was no disturbance in the parliament, since the Opposition did not attend.—Count Zeppelin has fulfilled his promise to visit the Emperor. On June 9 his huge airship *Sachsen* gracefully sailed over the city of Vienna, making three curtsies as it dipped three times to the immense concourse of citizens, who had poured out into the streets or climbed to the roofs of the houses. The ship then sailed to the

palace where it maneuvered for a time, to the great delight of the old Emperor, who is preparing for his eighty-third birthday. He later honored his guest by bestowing upon him the Austrian decoration for arts and science. The conclusion of the event appears to be that the *Sachsen* will in all probability be purchased for the Austrian army to serve as an air cruiser, a proposition to which Count Zeppelin is said to have agreed.—Many trials for espionage have recently taken place at Cracow. Most important is the confession of two officers who admit that they belonged to a band of thirty spies, many of whom have already been captured, and whose purpose was to harass and even murder sentinels, explode powder magazines and dynamite bridges. Thus an explanation is finally offered for the many attacks made during the recent Balkan crisis upon sentinels stationed in the vicinity of the Austrian powder magazines.

The Balkans.—The Czar of Russia has warned Serbia and Bulgaria against war, reminding them that an agreement had been made to accept Russia as an arbitrator of whatever differences might arise. He denounced the strife as criminal and as endangering the Slav cause. He asked at the same time for a demobilization of the armies of both States. A joint letter to the same effect was also sent by the other Great Powers. Although no official announcement had been made up to June 13 of the willingness of the two countries to accept the Czar as an arbitrator, it is generally conceded that they will put an end to hostilities.

Turkey.—Mahmud Shefket Pasha, who had been made Grand Vizier by Enver Bey, the Young Turk leader who overthrew the Ministry six months ago, was assassinated on June 11. He was being driven to the Sublime Porte in a motor car in company with Ibrahim Bey when two men in an automobile coming from the opposite direction opened fire on the officials. The assassins escaped. It was Shefket who with an army of soldiers from the Balkan States entered Constantinople after the fall of Abdul Hamid and preserved order, after crushing the sect of the Hodja's who had risen to defend Abdul Hamid. Hamid was exiled and Mohammed V ascended the throne. Shefket was an Arab of Bagdad. He was graduated from the military school at Constantinople and afterwards made one of its professors. There he met Von der Goltz. His ten years' service as Military Attaché in the Embassy at Berlin confirmed him in his admiration of German methods. He was a Minister of War under the Young Turks and was accused of being party to the plot to murder Nazim Pasha.—On June 13 one of the supposed assassins, named Zia, was captured in a house in which he had taken refuge and which had to be stormed in order to capture him. During the last days of Abdul Hamid's reign Zia had been at the head of an organized system of Government espionage in which it is said he employed 16,000 men.

QUESTIONS OF THE DAY

Of Camel Swallowing

The Eighteenth Century, which had amassed a good deal that was specially its own to leave, apart from what it had inherited, bequeathed to its posterity, among other things, an intense dislike of miracles. That dislike was partly an heirloom, neatly conserved in Protestant wrappings, rather yellow and cracked at the joints; but eighteenth century attachment to Protestantism was mainly negative—it did not so much love Protestantism for what it had modestly represented itself to be, as liked it for certainly not being something else. Protestantism, wherever it was, had always announced itself as Christianity Pure and Evangelical, and the Eighteenth Century was not particularly fond of Christianity at all; but, then, Protestantism was obviously not Catholicity, and that was everything. In so far as Protestantism had got rid of the Pope, and of Papal Dogma, it was truly admirable; in so far as it retained a belief in Christianity, as a religion implying faith in Christ as God, it had much to learn of the negative kind, of the Eighteenth Century; and it did not obstinately refuse to be taught.

Thus, the heirloom we have mentioned, carefully treasured by the Eighteenth Century, was handed on with a new, or somewhat enlarged, purpose.

The original and traditional Protestant objection to miracles made a distinction; it had been largely due to the fact that for many hundreds of years the miracles had been Catholic miracles, and to admit them would have been incompatible with the simple theory that the Pope was Antichrist. All the miracles, during all the ages, in which the performers were compelled to confess that the Papal Church had existed, were redolent of a Catholic taint; they had been the indiscreet work of saints indubitably Catholic and Papal, or had been connected with some distinctively Catholic doctrine, such as the belief in Holy Relics (as of the True Cross, or the other instruments of the Passion,) and the belief in the Real Presence of Christ in the Eucharist. If such miracles had been true, it would, the Reformers perceived, be difficult to maintain that the religion they had illustrated was false and abominable to God. But there had been, said they, an earlier age, when there was no Church in the Papal sense of it; a pure, Biblical, uneclesiastical age, when bishops were merely Presbyterian ministers with large congregations. Miracles in that age were on a different footing; instead of offensively arguing in favor of a haughty Papal Church, they would only be a proof of the divine sanctions of Christianity—pure New Testament Christianity. (St. Stephen, and St. James of Jerusalem were unhappily not New Testament Christians, as no part of the New Testament had been written while they were alive.) So "Bible" miracles were all right, and, for much the same reason, "Ecclesiastical" miracles were all wrong.

The Eighteenth Century, however, was not wrapped up in the New Testament, and was, indeed, remarkably disengaged as to the Divine origin, basis, and authority of Christianity. So it handed on the miracle-hating heirloom with an added gusto, and without any reservations. For many ages miracles had done a pestilent work in confirming the belief of a credulous world in the supernatural character, and Divinely accredited Mission of the Papal Church: that was pitiable and shocking. But to retain belief in *any* miracles, even though reported in the New Testament, would only tend to maintain the hideous shackles of "superstition," that is, of the foolish idea that Christianity itself was anything more than a growth—like the inimitable British Constitution; that it was, in fact, a supernatural religion, with a supernatural origin, a Divine Founder, a Divine Revelation, and a Divine (instead of a merely political, ethical and utilitarian) Authority and Mission. The strong and determined preoccupation of the Eighteenth Century was to escape altogether from the incubus of the supernatural; religion could only be tolerated as a Department of State, like the Lunacy Board, and few things could be imagined more inconvenient and embarrassing than a State Department with a Divine and irresponsible head. "What constitution," as the doctor argued against Eternal Punishment, "could stand it?" Some Eighteenth Century legacies have been lost or dissipated. There are people who think the present age less well-mannered, and less addicted to books, more frankly superficial, and more frankly greedy. But the dislike of miracles is still much prized.

The grounds of a survival that might seem archaic, the reasons for this antipathy, are worth conjecturing. The explanation cannot be found in "the fact that miracles are impossible." Nothing is more attractive to contemporary taste (so to speak) than the obviously and demonstrably impossible. Write a novel hanging on an "impossible fact," and it's odd if it be ever popular, *experto crede*; tell a story, at a dinner party, involving two or three physical impossibilities, and you will be asked again; tell another, with twenty points each irreconcilable with Euclid or the late Professor Huxley, and you will have invitations for an entire season.

It is not because the present age is overridden by logic, or by its profound realization of, and reverence for, admitted discoveries in the realm of science (where nothing but what is physical may dare to assert its existence), that it can't stand a miracle. I dare say that nine agnostic metaphysicians out of ten would handsomely admit that a Jesuit is likely to be as good a logician as a stock-broker, and that ninety-nine physicists out of a hundred would freely confess that the laws of physics are not even darkly surmised by that omniscience classically termed the Man in the Street.

But the man in the street is too wide-awake for a miracle. Why? Because the rules of evidence are better realized by him than they were, for instance, by St. Thomas Aquinas. Not precisely; the only rules of evi-

dence he studies are those illustrated in criminal trials, his greedy, ghoulish and obscene taste for which is pandered to by the most indecent press that ever existed, a press whose hero is the murderer, and whose heroine is the adulteress.

But from the man in the street belief in the supernatural has been sedulously eliminated. If miracles were merely vulgar stupidities, or dark and foul abnormalities, he would swallow them voraciously; and his press would pry his mouth open, if he was not already agape for them, that they might be pushed in and down with the least attempt at discussion or mastication.

"Ecclesiastical" miracles stand on a different base, and are evidences of life and action in a higher plane; they presuppose God, as a saint presupposes God. Saints are the world's fools as they are God's wise men. And miracles are intolerable to a society that wants to forget God, because their occurrence is an insistence on Him; they are an insuperable reminder that human life is not a sheer anarchy, though it may be in a wide-spread rebellion against an Omnipotent Master: for every miracle, by the essential fact that it is a suspension of, or an exception to law, proves the law, and insists on the Lawgiver who alone can override it. A miracle is explicable only on one hypothesis, that God exists and is Omnipotent. So the man who is only sure of one thing—that belief in God, His law, and His omnipotent justice, that must reward or punish, is inconvenient to him—will jeer at every miracle suggested, apart altogether from the question of evidence; but he will listen, greedily, to a tale that is not explicable on any hypothesis whatever. To hear of impossibilities delights his craving for what is unreal, feeds his morbid appetite for the flatly incomprehensible, and releases him, he fancies, for a moment from that dull prison of hideous materialism in which by his own choice he is bound; he knows how vulgar and sordid his gaol is, and he wistfully turns to avenues of escape more vulgar and sordid still. His own experiences have been mostly all commonplace, and such as any dull and unscrupulous animal might share with him; he devours hungrily the experiences alleged by some one else that range into the unfettered regions of blank impossibility. But a miracle! That is not impossible, not incomprehensible either, if God be remembered, and His Omnipotence realized; only he does not at all wish to remember God, and Omnipotent Justice is a bleak thing to contrast with certain habits of his own. Those other impossibilities have no ethical significance whatever, and the tales of them are free from that tedious thing, a moral; that is what is so nice about them. If Jones, as Smith avers, patted Smith's shoulder in Piccadilly, on a date specified, and took him into a pastry cook's to eat ices (of which he had ever been inordinately fond), and it subsequently transpired that poor Jones was, at that identical moment, being himself devoured by a tiger (also notoriously addicted to this sort of refreshment) in Bengal—it is enthrallingly interesting, and does not in the least imply

that Williams need lead a better life. There is nothing personal about that camel, and Williams swallows it with ease and pleasure, unconcerned by the odd appearance it may lend to his figure. But a miracle, once taken into the system would logically imply consequences: God; a moral law not identical with that of the clubs; obedience, or disobedience—with results. An inconvenient gnat that. A regular diet of camels leads nowhere—there's the beauty of it—whereas a single miracle admitted into, and lodged in, the system may demand a total change of life and habits. All the Williamses, a "practical" race, members of the best clubs, and immovably resolved to lose no pleasure, no profit, and no advantage in the gift of World, Flesh or Devil, naturally choke at the mere sight of a gnat, and naturally prefer being camel-swallowers.

JOHN AYS COUGH.

Holland's Centenary and Catholic Progress

III

With every church building forcibly appropriated, the Catholics remaining in Holland found themselves, by the middle of the seventeenth century, sorely pressed to secure suitable places for public worship. The "traveling priest," so well known in England and Ireland during the corresponding period, had for many years his counterpart in the northern Netherlands, especially in the rural districts. In the course of time the scattered and timid flock was again gathered together and in most of the larger country places there were gradually erected small and unpretentious churches, whose size and general appearance plainly told of the woeful havoc that had been inflicted on the ancient faith. In the larger cities, from the same period, the origin of the so-called blind or masked churches also dates, being mostly either gabled brick warehouses or private dwellings, exteriorly left unchanged, but interiorly remodeled to suit the requirements of Catholic service. For generations these makeshift churches proclaimed more eloquently than mere words could portray the narrow straits to which the Church had been reduced. She found herself crushed to earth, her faithful few afraid of attracting public notice, were constrained for many years to attend divine service as it were by stealth. A notable, though only temporary exception from this wholesale expropriation of Catholic Church property, following in the wake of the "new religion" occurred in Amsterdam through a connivance of the higher magistrates in behalf of a community of Béguines. This semi-religious society of women had existed in the city for an extended period of time. They occupied a number of private dwellings in a secluded court in the center of the town, and divided their time between religious exercises and secular occupations. Through supposed family connections of some among them with members of the ruling class, these pious women in 1577 escaped the common lot of all other religious

bodies; they were not interfered with and have been ever since permitted to remain in their time-hallowed homes. These Béguines had a small chapel of their own, inside the enclosure of the court, and during the thirty years following they were left in undisturbed possession of it. But in 1607, in spite of their prayers and protests, this chapel also was forcibly taken away and handed over to the members of an English-Presbyterian Colony then residing in Amsterdam. Because of the pathetic entreaties of these sorely distressed women, the adjoining sacristy was reluctantly yielded to them by the intruding strangers, and the narrow space of this room was all the accommodation for Catholic worship that remained to Catholics in the entire city. About this venerable Béguine court cluster the memories of some of the darkest days the Church had to pass through in Holland, and the traditions of two centuries and a half of Catholic Faith, tried by a series of cruel vexations and petty annoyances, have woven an imperishable halo around it.

Following the reestablishment of the Catholic Hierarchy in 1853, an era of rehabilitation in church building soon set in, which in the course of a few years assumed wider proportions, so much so that, particularly in Holland proper, scarcely a parish can be found to-day where within the last four decades a new church has not been erected. These churches, without exception, are most dignified edifices of elaborate detail and of exquisite interior ornamentation. Some of them, as for instance, the new St. Bavo's Cathedral in Haarlem, are monumental in dimensions and in their rubrical completeness and decorative finish on a par with the finest specimens in this line of the Middle Ages. Thus of late years a most remarkable change has come over the general aspect of Holland, where in the great cities, such as Amsterdam, The Hague, etc., the glittering domes and tall spires of Catholic houses of worship again have been reared on high, and where in the country districts the land is profusely dotted with similar structures of an order and beauty that would reflect credit on any large city.

Though the Revolution of 1795 and the subsequent temporary occupation of Holland by the French failed to effect any substantial or lasting betterment in the Catholic situation, nevertheless it had dulled to some extent the sharp edge of Protestant arrogance. However, in 1813, with the advent to the throne of William I, all of the old Calvinistic policies came again to the fore, a fact which only aroused harsh and bitter memories in Catholics. Primarily owing to the government's attempt to fasten these old policies on the newly established kingdom, the Southern Provinces, in 1830, broke into an open revolt, and as a sequel Belgium was made into an independent State by the concert of the Great Powers. At that period Catholics were still looked upon and treated as helots, and not till the Constitution of '48 had been granted, did they obtain any political status in the country. Since then, by persistent effort and perfect organization they have gradually become an influential factor in

the political life of the nation. At present Catholics are represented by a total of fifteen out of fifty members in the Upper House and by a total of twenty-five in a membership of one hundred in the Lower House of the National Legislature. They also hold three seats in the present Dutch Cabinet, while for the first time in the history of the Kingdom the Speaker's chair in the Lower House is occupied by a Catholic. Apart from motives of patriotism and loyalty to the throne, it may be safely assumed that none within the realm of Her Gracious Majesty Queen Wilhelmina will enter into the spirit of the Centenary celebration with greater zest and a more thorough appreciation of the blessings of liberty than her most loyal Catholic subjects.

V. S.

The Mistake of Constantine

"There never was in the whole history of the human race," says a writer in the *Civiltà Cattolica* of April 24, 1913, "a more profound, a more extensive and a more rapid social metamorphosis than that which resulted from the victory of Constantine at the Milvian Bridge in October, 312, and from the edict which he issued at Milan in January of the following year."

It was profound, because it was a blow struck at the very heart of paganism which had brutalized humanity for thousands of years, and also because it was the inauguration of a new civilization which was to endure till the end of time. It was extensive because its effects were felt at the ends of the earth. It was rapid because it was realized in the brief space of ten years after Diocletian promulgated his decree for the extirpation of Christianity. Almost immediately, the hideous spectre of paganism was seen vanishing from the world, while Christianity, which had been until then helpless and despised, arose like a giant rejoicing in its strength and multiplying its adherents in the most marvelous manner wherever the faith was taught.

Constantine was not yet a Christian when he formulated his decree; and his act was more political than religious in its intent. Its purpose was to inject into the Roman Empire an element of cohesiveness and life without which its whole political structure would have been inevitably and irretrievably disrupted and destroyed. It was prompted by a far-reaching, sagacious and heroic statesmanship.

Guizot bids us remember that the ancient civilization of the West was founded on the basis of municipal government. Rome was originally only a municipality, a commune; and all of its institutions were devised so as to fit in with the requirements of an urban population. The Latins, the Etruscans, the Samnites, the Sabines and the inhabitants of Magna Graecia were urban confederations; the owners of rural properties were not the country people but the civilians who sent their slaves to cultivate the soil. As Rome extended its domain it

founded more municipalities, never omitting to bind them to itself by the network of roads which it constructed.

Coincident with the multiplication of these communes the difficulty of controlling them necessarily increased until inevitably a spirit of independence developed, and a desire to throw off the yoke. Rome soon felt the need of a stronger centralizing power, and the Republic gave way to the Empire.

Augustus brought about this transformation. He did not openly proclaim the abolition of the old republican forms of government; on the contrary he scrupulously preserved them at least in name, but he contrived to have the authority of every office vested in himself as supreme ruler. As Emperor he arrogated to himself the authority of the proconsuls which was dictatorial in its character; as consul he seized the executive and legislative branches of government; as tribune, the right of veto; as consul and tribune combined, he controlled the judiciary, and as pontifex maximus he dictated the religion of his subjects. Finally, to support all this assumption of authority, he had back of him 400,000 warriors who were bound to him by the military oath.

Naturally this universal centralization aroused hostility, and by the end of the third century the whole structure was in danger of collapse. Its originator had been unable to make the rule hereditary, and the contrivance of appointing Cæsars frequently failed; hence it lacked the continuity of a monarchy; nor could he make it elective, for the populace was too degraded. The result was that the imperial office became a gift in the hands of the army which was mostly made up of barbarians, or was decided by the Senate which had been weakened by a strong foreign infiltration and was at the same time both incompetent and corrupt. There came a day when no one was willing to be invested with the imperial purple.

It was Diocletian who introduced the idea of an Oriental monarchy into the government of the Empire. He divided the world into four sections each under a ruler who was to reign by hereditary right or by adoption. Two Augustuses were named: himself and Maximian; and two Cæsars: Galerius and Constantius Chlorus.

At first this reform seemed to work for good. But Rome was thus saved without its concurrence and by the sacrifice of its preeminence. Unfortunately not one of the four rulers was a Roman or even lived in Rome. Meantime the depth of religious and moral corruption, of scepticism, pessimism and despair had been reached, and very soon the Empire seemed at its last gasp. The last political change was accelerating its doom.

Diocletian soon became aware of his failure. Then, urged by Galerius, he issued his four edicts for the extermination of Christianity, but to his dismay the power he sought to destroy only became stronger as the persecutions became more furious; and in despair he withdrew to private life. His successor Galerius continued the persecutions with even greater ferocity, but stricken by a hideous disease he recognized that he had incurred the

wrath of the God of the Christians, and published his edict of toleration. Twenty years had been enough to show the futility of the policy of Diocletian.

Constantine, who was now invested with the purple, had long recognized that the impending dissolution of the Empire was due to the absence of any unitive moral force and he was convinced that Christianity, which had not only withstood such fearful assaults but had prospered in spite of them, could prevent complete disaster. For that reason he promulgated the famous edict that permitted Christianity to emerge from the Catacombs and to live in the light of day, free, protected and even honored.

Scarcely had he done so, however, when he was made aware that Christianity itself was torn by schism. In Africa the Donatists had rent the Church in twain. Thus the very organization on which he had built all his trust was about to fail him, but Rome and the Council of Arles put an end to the trouble for a time.

This pacification had hardly been effected when a more terrific storm arose in the heresy of Arius. Again a Council was convened at the entreaty of Constantine, who had vainly sought to obtain peace and reconciliation by means of letters. The Council of Nicæa met in 325 and Constantine's appeal to the assembled Fathers is pathetic in its earnestness and piety. "O my friends," he says, "O ministers of God, O servants of a common Lord and Saviour put an end to this discord I entreat you, and cut out the cause of this dissension to its very roots."

Arius was condemned and the labors of the Council were happily concluded. The victory had been won, but at this moment Constantine made his fatal mistake. Soldier as he was, and not even baptized, absolutely unacquainted with the meaning of theological terms and metaphysical distinctions, he nevertheless allowed himself to be deceived by Arius. He declared the heresiarch to be orthodox, became the persecutor of the great Athanasius, exiled him from his see, while he received Arius at court with honor and thus threw the whole Christian world into disorder. He had overstepped the bounds. Instead of a protector he had become the old pagan pontifex maximus and destroyed in great part at least, the splendid work of which he had been the instrument. Had he not interfered, all this would not have occurred. He deserves indeed the gratitude of the world and of the Church for helping in the destruction of the ancient paganism and inaugurating a civilization which held up the tottering Empire for a time at least and gave to the nations that were subsequently evolved from it the elements that alone could insure their stability, and the celebrations of the present day are but feeble expressions of the honor due to him. Nevertheless he furnishes a vivid object lesson for the rulers of nations of the folly of attempting to dictate the internal economy of the Church and of arrogating to themselves the right to pronounce on the orthodoxy of religious teachings. Only one authority is competent

in such matters. Others also besides those who guide the politics of the world might learn a lesson from the mistake of Constantine. In the battles of the Church many a rebel would have returned to his allegiance had it not been for outside support.

Those who have observed that the spires of Protestant meeting-houses that were built in the last century generally bear aloft a disastrously symbolical weather-vane, will understand "The Point of View" of a writer in the June *Scribner's* who asks:

"Hamlet said he was 'but mad north-northwest'; are we but religious north-northwest also, or east, as the wind of opinion may blow? It is unpleasantly suggestive of faith rationalized, faith that is a matter of changing thought, not of steady, heavenward-pointing hope founded on something more solid than the play of mere intellect. The old-fashioned Catholic Church does better, at least in the matter of the symbol on its spires; there shines the cross, against the blue of noonday, or golden against gray gathering clouds; and there is no gainsaying, no evading, its unchanging significance."

Nowadays, however, Protestants seldom build plain meeting-houses surmounted by weather-vanes, but erect more often "churches" and even "cathedrals," which are adorned with far more crosses and graven images than can be found, as a rule, on the exteriors of our own temples of worship. But we should rejoice at this, for such edifices will require but few alterations to convert them some day into excellent Catholic churches.

JOHNSON READS THE BIBLE

II

Mistakes in the Writing

"I hope you are convinced, Friend Johnson, that mistakes may creep into telegrams and books in such a way as to completely distort the original meaning of the writer."

"Of course I am convinced; but it is quite another matter when there is question of the Bible. That is inspired, and there should be no mistake in it whatever."

"I cordially agree with you, and there are no mistakes in the Inspired Volume."

"But you yourself have shown me very many."

"Not in the Inspired Volume."

"What do you mean?"

"Take, for instance, the book which Moses wrote under divine inspiration."

"Have you got it?"

"Not I."

"Where is it to be found? In your Bible?"

"No, indeed. It is lost irretrievably. The Bibles we now have are merely copies, and God did not guarantee copyists against error. In fact, errors of all kinds immediately began to multiply as soon as the copyists settled down to their work."

"Why were they not careful?"

"Because they were only men, and to err is human. It is true that Moses was a man, but he was divinely protected in his work. Moreover, it is very difficult to copy Hebrew cor-

rectly. You have only to glance over your shoulder in the trolley at the Yiddish paper your neighbor is perusing; or you might look at a Yiddish bill-board, or try to make out a kosher meat sign, and you will see how bewilderingly like each other Hebrew letters are. It takes a practiced eye to distinguish, for example, a *T* from an *M*, or a *D* from an *R*, and so for many other of the characters. Moreover, in those days they had not on their desks countless reams of paper as we have, and consequently their chirography was microscopic. Abbreviations were also the rage, and to make confusion worse confounded the numerals had to be expressed in letters; so that there is no wonder the poor scribes made mistakes.

"Nowadays, when a book is printed the proofs are carefully read by proof-readers, but even then it is a miracle if a book gets through the press without a blunder; but when books had to be transcribed, the more the copies were multiplied the more the errors increased, because each individual writer contributed his own personal liability to blunder. Moreover, there were scribes who added glosses, which were soon incorporated in the text by their successors. Others were appointed as correctors who not unfrequently inserted errors where there were none before, and finally there were distracted scribes, and sleepy scribes, and hasty scribes all piling up one after the other or simultaneously their mountains of mistakes.

"When printing was invented matters grew worse instead of better; for though there are not as many blunders in a printed book as in a manuscript copy, yet one mistake is repeated hundreds of thousands of times and scattered to the ends of the earth, and there is no possibility of ever recalling the book for revision."

"You speak with some bitterness, as if you had been a victim of some printer's mishap."

"Indeed I have, and, like every author, I have seen myself made a fool of by the printers and proof-readers. Who would not be exasperated, for instance, if he found himself describing a gift to a beggar as a great *bone*, instead of a great *boon*, or if his gallant skipper treads the quarter *dock*, or his holy nun rejoices in her quiet *sell*?"

"Publishers of Protestant Bibles have been particularly unfortunate in this respect, though they were usually working under royal patronage and availing themselves of the best scholarship that heterodoxy could provide. Thus, there was a Bible published in 1551 which was popularly called 'The Bug Bible,' because instead of '*Bogeys* by night,' there appeared in it the words '*Bugs* by night.' Another Bible, translated by the English exiles in Geneva, was called 'The Breeches Bible,' because it said that 'our first parents made themselves *breeches* of fig leaves'; another was styled 'The Place-makers Bible,' because it assured its readers that blessed were 'the *place*-makers,' instead of *peace*-makers; another was known as 'The Wicked Bible,' because in it appeared the Commandment, 'Thou *shalt* commit adultery.' The printer was fined £300 for the blunder. 'The Vinegar Bible' was so called because instead of the Parable of the *Vineyard*, it recounted the Parable of the *Vinegar*. In a Bible published at the end of the seventeenth century, King David complains that he was persecuted by '*printers*,' instead of *princes*. 'The Unrighteous Bible' declared that 'the *unrighteous* shall possess the Kingdom of God.' Finally we have 'The Murderer's Bible.' In the Epistle of St. Jude some one had substituted for '*murmurers*' the terrible word '*murderers*.' What penalty was meted out to the offending printers of the two last perversions is not stated.

"Copying was bad enough, but when the work of translation began the results were appalling. St. Augustine complained in his time that as soon as any one knew a little Latin or Greek he immediately set about making a new ver-

sion of the Bible. But Latin and Greek are comparatively easy; whereas translating from the Hebrew is particularly perplexing and perilous, not only because of the presence of previous errors in the text, but also because of the poverty of the Hebrew language."

"What effect could that have on a translation?"

"You see, when a man has only one coat he has to put it on again and again. He has no choice. Now, the Hebrew vocabulary is very limited. The word, for instance, which signifies 'brother' stands also for many other relationships; for cousin and nephew and near kinsmen, and even for a compatriot. Your Hebrew writer will know from inside information the exact relationship existing, but your Greek translator will put it down simply as *adelphos*; your Latin, *frater*; your Spanish scribes will express it by *hermano*; your French by *frère*, and your Englishman by *brother*. That is why Jacob says to Lot: 'You are my sister's son, and therefore you are my brother'; and that is how it happens that Our Lord appears in Holy Scripture as the brother of his cousins."

"But are there no translations approved by the Church?"

"There are; the Latin Vulgate, for example."

"Does such approbation imply an exactness of translation?"

"General exactness, yes; but an exactness that is invariable and extending to the least details, no. In fact, certain difficulties in the Latin or other versions are often solved by going back to the original Hebrew."

"But I don't clearly grasp how far this term of 'general exactness' allows me to trust the authorized translation which we call the Vulgate."

"This far. The Vulgate is declared to be authentic in the sense that it can and must be held as a true and genuine source of revelation, so that not only no false doctrine of faith or erroneous rule of morals is legitimately deducible from it, but it expresses faithfully all that pertains to the substance of the Divine Word. That is what is meant by general exactness. But let us go one step further. What would you say if, besides these unintentional errors in honest and approved translations, there were deliberate falsifications of the text; falsifications which were maliciously devised to throw discredit on the Holy Book?"

"Are there any such?"

"There certainly are. Do you know what the rascally Voltaire did? He wanted to show that the testimony of the Hebrews about everything was absolutely worthless. And for that reason he set himself to show that they were not only a very degraded people, but were actually addicted to cannibalism. Not only did he assert that, but he attempted to prove that their indulgence in the eating of human flesh was actually commanded by the representatives of the Almighty. As a proof of his assertion, he informed the world that such a command had been formally issued by the Prophet Ezechiel to the people of Israel on the occasion of a great battle."

"Did Ezechiel give any foundation for the calumny?"

"The very reverse. If you turn to Chap. XXXIX, v. 17, you will find that God had commanded him to say to all the *fowls*, and to all the *birds*, and to all the *beasts* of the fields . . . 'You shall eat the flesh of the mighty and shall drink the blood of the princes of the earth.' In brief, the Prophet was bidden to announce that the Hebrews were to be victorious in battle and that the carcasses of the enemy would strew the field and be the prey of the vultures and wolves. Voltaire made the Hebrews do the eating, whereas, on the contrary, they were bidden to bury the bones and burn the weapons of their foes: If that is cannibalism, then every undertaker is guilty of the crime. Don't read Voltaire's translation. There are too many mistakes in writing."

"It all goes to show how difficult it has been to keep the copies and translations of the Inspired Text immune from

error. Both friends and foes had to be quarantined. But in spite of the care exerted in the time of both the Old and New Testaments, some escaped supervision; the harm was done and the evil effects continued century after century."

CORRESPONDENCE

An Anniversary of the Commune

PARIS, June 5, 1913.

On Monday, May 26 last, a simple and impressive ceremony took place in an out-of-the-way part of Paris, on the heights of Belleville, once a faubourg of ill repute. The name of the house, to which are now attached a chapel and a garden, has an ominous ring: "Villa des Otages." Within its precincts, just forty-two years ago, a group of prisoners: soldiers and priests, were brutally put to death. It was less an execution than a massacre, in which many inhabitants of the suburb, men, women and children, are known to have taken part.

Among the victims were three Jesuits, Fathers Olivaint, Caubert and de Bengy, who had been, from the first day of April, prisoners of the Paris Commune. With them were several priests of the Congregation of the Sacred Heart of Jesus and Mary, and some seculars. The soldiers were all of them "Gardes de Paris," who met a hideous death, not without absolution, and whose quiet courage never wavered. In the afternoon of May 26, 1871, these "hostages," as they were called, were made to leave the prison of la Roquette, where another group of captives, among whom were Mgr. Darboy, the Archbishop of Paris, two Jesuits, several priests and one layman, had been shot, within the precincts of the prison, two days before. The fate of this second band of victims was more cruel. They were led on foot from la Roquette to the heights of Belleville through a hostile crowd that showered insults and blows upon the defenceless prisoners. Père Olivaint's erect figure, clothed in his priest's cassock, his firm step and radiant look of joy were long remembered by some of the bystanders. "*Ibant gaudentes*" were the words that he repeated most constantly, and there was a chivalrous ring in his voice, when, in answer to a question as to his identity, he replied: "*Pierre Olivaint, prêtre et Jésuite*." It was noticed, too, that the other priests prayed without ceasing and that the young seminarist, Paul Segneuret, supported the failing steps of an aged Father of the Sacred Heart, who had been maltreated by the crowd.

The *via dolorosa* lasted two hours, from four to six; a woman on horseback headed the march, military music played loudly, the crowd hooted and mocked and, more than once, it was proposed to shoot the prisoners in the street. Meantime, on the other side of Paris, the army from Versailles was fighting its way through the burning city, and the defenders of the Commune, who knew that their defeat was certain, were dominated by a blind thirst for blood.

At last the harassed prisoners were driven into a bit of unused ground, surrounded by small houses and gardens; it was then called "la cité Vincennes" and was filled with building materials. Against a high wall, that formed an enclosure on one side, a public ballroom was to be erected, but first the war and then the Commune had stopped the work. Into the enclosure, a few days before so green and peaceful, the crowd entered behind the hostages and it was decided that the execution should take place then and there. Against the big wall, that on

the recent anniversary was adorned with symbolic red flowers, the doomed prisoners were closely packed, the soldiers in front of the priests. A woman fired the first shot, after which, at random, according to their fancy, with hideous jokes and fiendish mockery, the others carried on the bloody work. When fifty victims were laid low, the crowd burst into the narrow space, trampled upon and stabbed those that were still breathing; then having vented its fury on the dead, it left them in the gathering twilight of that tragical May evening. Next morning two Communards returned and, to save time, thrust the bodies into a pit that was on the spot.

Two days later, on May 28, Pentecost Sunday, the regular army had at last forced its way into Paris and definitely conquered the Commune, and that same morning a priest and a layman hastened to the rue Haxo and ascertained the spot where the bodies lay. The next day the remains were carefully rescued from their unhonored grave, but so disfigured and mutilated were the victims that Père Olivaint and Père Caubert were only recognized, the first by his pocketbook and a medal, the second by his crucifix. Their bodies now rest where they were transferred two months after the execution, in the Jesuits' church of the rue de Sèvres. It is closed and its rightful owners are dispersed—only the martyred dead keep guard over their old home.

It is now forty-two years since the tragedy took place, and very different is the scene that meets our view on May 26, 1913. The ground that was then deluged with blood has been bought and devoted to works of charity. A group of courageous women have established their headquarters on the heights of Belleville and have gradually transformed the ill-famed suburb. The chapel, built by them, is filled with small boys and girls, the descendants, may be, of the murderers of 1871, who sing *cantiques* with great good will and who, we are informed, zealously attend the catechism classes and the *Patronages*. After the Curé of Notre Dame de la Gare had briefly summed up the story that gives a patriotic interest to the spot, the congregation trooped out into the enclosure that is comparatively untouched, and knelt to recite the Rosary at the foot of the big, bare wall against which the victims once stood to meet death. A marble slab, with the names of the dead, marks the spot; flowers have been scattered around, and the whole place has a look of peace, brightness and festive joy. In an adjoining building have been placed the cells that were occupied at la Roquette by the four Jesuits. When, some years ago, the famous prison was pulled down, these cells were bought and their materials were carefully transferred to the Villa des Otages, where they have been rebuilt on the same lines. The portraits of the five religious have been placed in the cells, and in the one occupied by Père Olivaint are many marble slabs, upon which his clients express gratitude for favors attributed to his intercession.

The Villa des Otages, with its chapel, its relics, its social and Catholic works of mercy, present a striking example of the apostleship that is being happily exercised in many outlying districts of Paris. When the devoted women to whom the ground belongs first settled on the heights of Belleville, they were surrounded by a population of God-hating savages. The crime of 1871 seemed to rest as a curse upon the murderers' descendants. Now their influence is universally accepted, their presence is welcomed, their advice is sought and their chapel is crowded. They never have to fear an insulting word and are looked upon as the best friends of the busy people

who surround them. Their secular dress makes it easy for them to penetrate into homes where the habit of a religious might excite suspicion, and their sweetness, kindness and charitable ministrations have given them extraordinary power over their rough neighbors. This is only one example of the happy work of conquest that is gradually winning back to the Church the people of the Paris suburbs, but at the Villa des Otages the heroic memories of the past are closely connected with the successful work of the present, and who will venture to deny that the sacrifice so generously offered forty-two years ago has not brought a special blessing on this privileged corner of the Lord's vineyard?

C. DE C.

Spain and Christ's Cross

MADRID, May 27, 1913.

The beautiful month of May brings yearly to the Catholics of Spain's capital city a moving proof of the piety and devotion of the people of Madrid. Day after day the striking spectacle is repeated throughout the entire round of Mary's month. Day after day from every quarter of the city crowds made up of thousands of both sexes and of every age and of every social condition may be seen wending their way to the splendid plaza fronting the Art Museum. There a procession is formed which, in orderly ranks and whilst gorgeous banners wave and prayers are said and hymns are sung, moves slowly on through the beautiful residence district along the street of Philip IV to the venerable Church of St. Jerome, there to offer devout homage to the "Lignum Crucis" exposed for the veneration of the people.

Truly it is an imposing sight and one suggesting comforting thought to those of us who are inclined to yield to the depression which comes to us with the bitter experiences now upon us. These multitudes, who sing and publicly pray and delight to honor the Cross of Christ will never permit the anti-clericalism rife in Spain to work the ruin of our Catholic people! Surely the persecution now oppressing God's Church is but the torment of an hour, and it will pass as others have passed from the land and the Cross and all it stands for will once more hold the honored place it has ever filled in the life of Catholic Spain.

One afternoon there chanced to stand by my side, as I paused in the street to view one of these processions, a well-known German publicist here in Madrid for a time doing some research work in our libraries in preparation for a book he is about to write on Spain. I had made his acquaintance some days before, and we exchanged remarks as the line swept by. That afternoon the procession was made up of some four thousand of the humble class from the poorer districts of the city. They were all members of the Society of the Christian Doctrine, an admirable organization founded and sustained by the Union of Catholic Women of the Sacred Heart, which has for its object the teaching of the catechism and the promotion of a practical religious life among the lowly and neglected.

The long line evidently made a deep impression on my German companion, and as the last file entered the church he turned to me and asked: "How is it that in a nation apparently so truly and enthusiastically Catholic the offices are filled and the politics of the country are controlled by a set of men who delight to oppose every Christian sentiment in the legislation they favor, and who make continual war upon the Church and Religion?" It

is a question one hears every day from Catholics who visit our unhappy country.

And yet the solution of the seeming puzzle is an easy one. The contradiction arises from the unfortunate factional spirit that divides Catholic Spaniards. United in the faith they profess, the play of politics has separated them into cliques and parties to their great harm. For nearly an entire century now the life and energy of Catholics in Spain have been spent in a system of warfare against each other, a fratricidal strife, indeed.

Often the hostility of Catholic towards Catholic has been more bitter than that shown towards the common enemy. Naturally the sectaries have profited by a blindness so incomprehensible and have availed themselves of the opportunity to strengthen their political position and to seize upon every important office in the land. We Catholics have wasted precious time fighting among ourselves, and whilst we gave our attention to hair-splitting distinctions in futile controversy, the adversaries of the Church have possessed themselves of all that should belong to us, of the municipal positions, of the majority in the Cortes, of the Ministry. Through our own fault we have practically nothing.

"You will readily understand," said I to my German publicist friend, "how, in direct consequence of all this, the Catholics of Spain, though in the majority, nay, though making up almost the entire population, are lacking in organization, in discipline, in leaders both political and social. Work! Yes, we work enough, but as individuals; there is not the strength of united purpose in our striving. Fight! Surely we fight, but there is wanting in our combativeness the enthusiasm of confidence in our strength, and the self-effacing quality that leads men to forget everything save the one great aim. Our warfare is that of the undisciplined guerilla. We have no one concerted and homogeneous plan, no fixed and constant line of action; unanimity and harmony of process are forgotten among us. This explains why victory rests with us so seldom; it explains how it comes that the oligarchy ruling us, beaten as often as it may be, ever holds its triumphant place in the forefront of the nation, and why the Catholics of the country are persecuted, why they seem to be only a tolerated minority in their own land.

My companion gazed at me wonderingly—my words evidently were a revelation to him. Then, he asked, thoughtfully, "And is there no remedy for it all?" I knew he looked for a full, frank, unprejudiced reply. What was I to say? If the remedy must be based upon a union of all Catholics on a fixed political platform, there is no use to think of seeking it. That cure has failed as often as attempt has been made to apply it. Who among us to-day is sanguine enough to fancy he will succeed in bringing about an agreement in political sentiment among Catholics after the repeated collapse among us of the many movements to this end backed up with the full influence of the Vatican and the united Episcopate of Spain?

But is there not another way? Is it not possible for all Spanish Catholics, even in the supposition that the actual parties making up their total number retain their actual organizations, to unite on some common ground in order to unify their scattered forces for the good of Religion and their country and to give consistency to their attack upon the common enemy?

How? In what manner and by what means? Can we not adopt a program containing the minimum required for Catholic action, a program that will emphasize only

those questions regarding which there is, because there can be, no diversity of opinion among us? Certainly there is a common ground of right on which all Catholics may stand together for the defence of religion in the question of our schools; for a freedom of instruction unhampered by the existing tyranny of the laws regarding text-books; for a repeal of the law making obligatory attendance at certain classes and examinations; for the defence of the fair and just demands of the working class and especially of the agricultural class, which to-day stands in great need of protection against the danger menacing its members of being overwhelmed by the specious pleading of revolutionary Socialists. Certainly to meet these and similar problems facing us to-day it ought to be easy for all Catholics, however widely apart in the finical trifles of political thought, to unite and by the use of our magnificent resources to build up an invincible organization, in which the press, the elections, and parliament itself shall all be made permanently effective to the righteous aims we have in view. My hope is strong that the instinct of self-preservation will speedily make that which ought to be a certain reality.

There are to-day in Spain two men of worth, and prestige and authority that would easily make them recognized leaders in the realization of this hope. They are Maura and Mella, both splendid orators, masters of a magnetism that wins for them the plaudits of their numerous following. They follow different ways in politics, but, this notwithstanding, there exist between them so many points of contrast, so many spiritual affinities that it were easy for them to come to an understanding along the lines I here indicate. Such an understanding would speedily work out the salvation of the important interests to-day in danger.

NORBERTO TORCAL.

IN MISSION FIELDS

The Belgian College of Foreign Missions

Scheut, near Brussels, was in the Middle Ages a place of pilgrimage to the local sanctuary of Our Lady of Grace, whose shrine was guarded by a small community of Carthusians. When towards the close of the eighteenth century Joseph II expelled the religious orders from his Belgian dominions the chapel was closed. During the wars of the Revolution it was desecrated, and for many years it was used as a barn. It was not until 1856 that it was restored to its original use, when a pious Catholic bought it and installed in it a statue of our Lady. A few years later he handed it over to a newly founded institute, the "Congregation of the Immaculate Heart of Mary," the object of which was to secure for Belgium a share in the work of the foreign missions. The old sanctuary of Notre Dame de Grace is now the choir and chancel of their great church, and around it have grown up the buildings of a missionary college. The members of the institute are at work in China, Central Africa and the Philippines, and are popularly known as the "Missionnaires de Scheut."

Their founder was the Abbé Théophile Verbist. Born at Antwerp in 1823, he was for several years chaplain of the Military School at Brussels (where officers for the Belgian army are educated), and director for Belgium of the Association of the Holy Childhood. It was this office that drew his attention to the foreign missions, and especially those of China. In 1860, when the Treaty of Tientsin opened new avenues for European intercourse with the Chinese Empire, Verbist decided that the time had

come to realize a hope he had long cherished, and give Belgium a missionary college like the famous Séminaire des Missions Étrangères in Paris. Membership of the new institute was to be open not only to Belgians, but to their kinsfolk, the Catholics of Holland. His plan included a year's novitiate for candidates, followed by two years of philosophy and languages. Then they were to make their theological studies at Louvain, and set forth for their work in the mission field. There were also to be lay brothers to assist the priests by acting as catechists, teachers and artificers in the industrial centres that were part of the plan. Pius IX. approved the project, and soon after the foundation of the Mission College of Scheut assigned to the new congregation, as its first field of work, Mongolia, the vast outlying northeastern province of the Chinese Empire.

It was on September 19, 1865, that the first band of missionaries left Scheut for the Far East. Father Verbist was at the head of the party. He had been appointed Provicar-Apostolic of Mongolia and was leaving his institute in other hands to do pioneer work in the Far East. With him went Van Segvelt, who had been the first to join the new institute, and two years later was the first to die in Mongolia. Another of the four was a Dutch priest, Ferdinand Hamer. He was destined to be the first martyr of the institute.

Father Verbist lived only long enough to see the beginnings of the great work his institute was to do in the Far East. He died at the mission station of Lao-hu-kiou on February 23, 1868. On the foundations he had laid a great edifice arose. In Europe the number of students for the missions increased from year to year. In Asia, to the stations first established among the Chinese colonists of Mongolia, there were soon added missions among the nomad Mongols of the Ortu tribes, herdsmen of the steppes along the borders of the Gobi desert. In 1878 the Chinese province of Kan-su was erected into a vicariate and confided to the Missionaries of Scheut. In 1883 the original mission of Mongolia had made such progress that it was divided into the three Vicariates of Eastern, Central and Southeast Mongolia. A fifth mission, that of Ili (Turkestan), was founded by missionaries from Kan-su. In 1887 the Missionaries of Scheut were given a new work in the Congo region, and seven years later the progress of the mission of the "Belgian Congo" led to its being divided, and a second Prefecture-Apostolic—that of Kasai—was erected. Finally, in 1907 the first missionaries from Scheut were sent to the Philippines.

In 1900 the Institute had its first martyrs. A bishop, eight priests and many of their Chinese and Mongol converts were put to death by the Boxers. The bishop was Mgr. Ferdinand Hamer, already mentioned as one of the first band of pioneers in the Far East. Born at Nymeguen, in Holland, in 1840, he was ordained in 1864, and went to Mongolia next year. In 1878 he was appointed the first missionary Bishop of Kan-su. Thence in 1883 he sent the first missionaries to Ili. In 1889 he was transferred from Kan-su to the missionary bishopric of Southeast Mongolia, the land of the Ortu. When the Boxer revolt of 1900 produced an anti-Christian movement in his district, he bade the younger missionaries who were with him at San-tao-ho to leave the place and try to preserve their lives for future work, while he remained with the native Christians. For a fortnight, in constant danger of the coming attack, he said Mass for them each day, heard confessions and baptized catechumens. On July 20th a band of 200 soldiers, accompanied by a furious mob, surrounded the church, and the bishop was

arrested among his people. The pagans had seen him raising his right hand to bless the Christians. The first thing they did was to cut off its fingers. They tore out his hair and beard, and after carrying him round the village hanging by the legs and arms to a pole, put him in a cart with five of the native Christians to convey him to a neighboring town. A billhook tied behind him wounded his back as the cart jolted along the rough road. Seeing that he was praying, his captors broke his teeth with a blow of a spear head and then forced earth into his mouth to gag him. The cart was surrounded by a crowd that howled out abuse and threats all along the way. Arrived at the town of Tou-tcheng, new sufferings began for him. He was secured in a cage with a chain, the last link of which was passed through the flesh of his shoulder. For three days he was paraded round the town, the cage being placed in a cart with the inscription: "An old devil from the west." On the 25th his martyrdom was completed. His hands were cut off and he was tied to a stake and burned to death.

"The blood of martyrs is the seed of the Church." The record of these Eastern Missions proves it once again. Here are some of the statistics of the Chinese vicariates of the Scheut Missionaries for 1911:

Vicariate.	PRIESTS.		Catechu- mens.	
	Euro- pean.	Native.	Catholics.	
East Mongolia	42	12	19,864	5,048
Central Mongolia	42	23	27,960	4,657
Southeast Mongolia...	45	4	19,233	11,973
North Kan-su	19	1	3,083	268
South Kan-su	19	3	1,484	461

Thirty years ago in the whole province of Kan-su there were only nine missionaries and 1,500 Catholics. In the whole of Mongolia there were thirty-three priests and 13,000 Catholics.

In the Congo province and Kasai several colonies of native Christians have been formed, each with its workshops and model farm. The Scheut missionaries have also stations in three provinces of the Philippines. Taking the missions of the institute as a whole, we have the following figures showing the increase in baptisms and in the number of catechumens preparing for baptism:

Year ending July 1st.	Baptisms.	Number of catechumens.
1910.....	88,087	65,964
1911.....	101,406	89,611
1912.....	111,374	96,964

In these Chinese missions numerous good works have been founded to promote the formation of a native clergy and a zealous laity. Mongolia and Kan-su have now six colleges and three houses of retreat. In these last nearly a thousand laymen made retreats in the year 1912. In the same year the number of Communion in the Eastern missions was 1,160,995, an increase of 62,000 compared to the previous year. In the newer missions of the Congo the increase is still greater, the figures being: 1911, 186,643; 1912, 323,131; increase, 136,488.

In Europe the organization includes, besides the mother house at Scheut, a college in Holland, a house at Rome for the Procurator of the Missions, and a college at Louvain for the theological students. These attend the lectures at the Jesuit theologate with the scholastics of the Society, and there is thus a link between the first pioneers of the Chinese missions and these new workers in the same Far Eastern field.

A. H. A.

A M E R I C A

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The Conversion of Higher Critics

These are sad days for Higher Criticism. The Nineteenth Century saw the higher critics win their greatest triumphs. Just before that century began, Wolf launched his theory of many authors of the Iliad of Homer. Countless writers followed him, dividing up Homer in every conceivable fashion. The craze for division spread to all literatures. Nobody in the first days of writing would seem to have written anything complete. They wrote on the installment plan and left it to after ages to fuse their fragments into unity. They made bricks and bequeathed to posterity loads of them for architects of the future. Why authors then were so strangely constituted and so different from any within the realms of history, was never rightly told the spellbound world, watching inherited literature made piecemeal of. The higher criticism of Homer stimulated and propagated similar excursions into Biblical literature. The criticism of Homer, it may be safely said, largely fostered, if it did not create, the criticism of the Bible. The Bible ought to be cut up, so the critics said in the same way and for the same reason that Homer was successfully cut up. Now, however, all that has been changed. The higher critics of Homer to-day are appealing to their fellow-critics of the Bible to bolster up their own tottering theories. Professor Gilbert Murray ("The Rise of the Epic") makes Biblical criticism his starting point. Homer ought to be cut up, he thinks, because the Bible has been successfully cut up.

Professor Murray may have the honor of going down to history as the last of the great divisionists of Homer. One after another are the converts flocking in. "We may feel that the criticisms of Homer," says Professor Shewan (*Classical Review*, May, 1913), "will never fall back into the slough of doubts and suspicions, in which it floundered in the Nineteenth Century." Professor

Shewan is quoting in part the words of the latest and perhaps the greatest convert to Homeric unity, J. Van Leeuwen, the most distinguished living editor and text-critic of Homer. Father Laurand, S.J., himself a doctor in classical literature, quotes Van Leeuwen's words with approval in *Etudes* (May 5, 1913). For more than thirty years Van Leeuwen has been studying the Iliad and Odyssey. He had blindly followed Wolfian criticism; had in simple faith reechoed what was sounding about him. He has now examined the question for himself and he finds the opinions he passively held utterly absurd. "We must now," he asserts, "forget much of what has been written on Homer, but that forgetfulness is a gain." Van Leeuwen's views are given in his new edition of the Iliad (Leyden, 1912). To Father Laurand we owe, too, the opinion of another eminent scholar, not indeed a friend of Christianity, but quite competent to give a view on Homer. The well-known Reinach declares (*Revue Archéologique*, 1911) that the division theory "loses ground more and more among scholars. *Sic transit gloria Wolfi.*"

Even Father Henry Browne, S.J., who has been an ardent advocate of a divided Homer, now grants many gratifying conclusions. He does not express his complete conversion; that would be too much as yet, but he makes the significant admission (*Studies*, March, 1913): "I, for one, do not believe now that it is possible (on linguistic grounds anyhow) to cut up the poems sharply into work of various periods." The recent "arguments go to the root of the Homeric theory which I held a few years ago. The efforts of the new school may not have carried the fortress, may never carry it, but that they have made inroads we may as well honestly admit."

If the higher criticism of Homer had a great deal to do with the growth of similar views on the Bible, is it too much to hope that the complete failure in the case of Homer may at least encourage a becoming modesty in the higher critics of the Bible for their theories of multiple authorship? The real difficulty with the higher critics has been that they were not high enough; they are now surpassed by the highest criticism, and the dislocated literature of antiquity is knit once more into a far better unity. So shall it be with the Bible!

"The Custom of the Country"

Mrs. Wharton is contributing to *Scribner's Magazine* a serial which is exciting considerable discussion. The central figure of the story is an attractive-looking young woman whose only ambition is social success and whose sole occupation is spending money on self-indulgence. When her well-born but impecunious husband cannot provide her with the sums she has been accustomed to wheedle out of her overworked father, she accepts the attentions of a wealthy married man of her acquaintance, divorces her husband, abandons her baby without regret—for had not its coming robbed her of a year's "life"?—

and waits impatiently for her rich lover to secure a legal separation from his wife.

This is a faithful portrait, we are told, of a type of woman familiar in America to-day. For it is now "the custom of the country" for men to toil and scheme incessantly in order that their feminine kin may pass selfish, useless lives, spending money lavishly in the pursuit of pleasure, and it is only "the custom of the country" for these women to break promptly any ties, however sacred, that would put just limits to this heartless self-indulgence. The picture, let us hope, is overdrawn. It must be owned, nevertheless, that there can be read in the daily papers much that seems to prove such scandalous doings are rapidly becoming "the custom of the country." It is the divorces, extravagances and excesses, of our best society," of course, that provide much of the "copy" for the papers. But whatever is done by the wealthy, the prominent or the fashionable is slavishly imitated, according to their "lean and low ability," by those in less exalted social circles.

Just what percentage of the 100,000 divorces granted last year in the United States took place in "high life" we have no means of knowing. But it is safe to say that a good proportion of the remainder would not have been sought for, had not our "best society" set the example, had not a sensational press shown in detail with what fatal readiness the marriage bond could be severed, and had not "public opinion," far from being outraged, smiled approval and thought as highly as ever of the offending parties. For in America, as all the world is aware, "every man is as good as his neighbor." Then why should not Jack and Jill, if so inclined, do whatever Mr. and Mrs. Bullion have shown to be "the custom of the country"?

Sixtieth Catholic Day

The old stronghold of Metz, on the banks of the Mosel, has sent forth a ringing appeal to the Catholics of Germany for the coming sixtieth Catholic day, which this year is to be celebrated within its historic walls, August 17-21. The earnest and eloquent message of the Bishop of Metz, and of the president and officials of the great convention, should serve likewise to arouse us to a sense of our own religious and social duties. The dangers pointed out in its words of warning must be guarded against by us even more than by our German brethren in the faith who still are living on in the grand traditions left to them by Windthorst, Mallinckrodt, the Reichenspergers, Savigny and a host of glorious champions of the Faith who sacrificed themselves entirely, their comfort, ambitions and personal interests, to Church and Fatherland.

"Come to us, dear brethren in the Faith," the message reads. "Ideals are dimmed in the struggle for life, in the cares for daily bread and earthly prosperity. Love of religion and enthusiasm for Holy Church too often wax cold within the heart amid the

materialistic creeds of life and the craving for pleasure in the world about us. In view, then, of the great and constantly increasing demands which the times are making upon us, the individual is only too apt to lose the true insight into the problems of the day, to overlook dangerous opponents and serious perils that threaten him, to err in the choice of the defensive weapons he must use. The multitude of our enemies and the countless points singled out for their attacks are likely to rob him of his courage. But where the thousands of our comrades are coming together from every side for the study and discussion of the great religious and social questions, there we shall gather new courage and strength, there we shall be inflamed with ardor for our religion and our Church."

Here in brief is the convincing argument for the need of Catholic congresses and study courses, and the reason why Catholics must strive to the best of their power to participate in them. Here, above all, is shown the influence for good exercised by those greater gatherings of the Catholics of an entire nation, such as have fanned from year to year the fires of Catholic enthusiasm in Germany. The present convention in particular should be productive of the most glorious results.

"The year 1913," the invitation runs on, "directs our attention to the constantly increasing influence which Christianity is exercising upon the human race; and to that triumph and freedom won by the Church at the cost of three hundred years of bitter and unrelenting warfare. Those great times, those combats, those victories, that hard-earned liberty, are all to be recalled to our minds at this year's gathering of the Catholics of Germany. The ideals of the Christianity of that early day will infuse into us new strength and ardor, and going hence we shall carry with us into our homes and into public life the enthusiasm we shall here receive. Rally, then, for the Sixtieth General Congress of the Catholics of Germany in Metz."

May we expect soon to hear a similar rallying call for religious and social work to the Catholics of our own United States?

Protestantism in the Canadian West

Certain members of the Church of England, with the Bishop of London at their head, are making fervid appeals to the English purse for money to save Western Canada to Christ through the ministers of that denomination. A Canadian clergyman of the Church of England tells them that their zeal is wasted, that nobody cares very much for the Church of England in the far west, split up as it is by constant quarrels between clergymen of ritualistic tendencies and their flocks. The nominal members of the Church of England are quite rich enough to support it without aid from England. They have money in abundance for races, society functions, yachts, horse-shows, military uniforms and so on; but they have nothing for the church because it has no interest for them. In this they differ from other Protestants; who support

their denominations liberally without begging, and show a yearly budget, which, compared with the Church of England's statement, is as a millionaire's income in comparison with a school-teacher's. His statement has been published in London. An Anglican bishop says it should be considered very carefully, coming as it does from an insider. No outsider, he adds, would dare to make it. But the appeal has not been withdrawn in the mean time.

With regard to outsiders he is wrong. We are outsiders, and we have said exactly the same thing. Indeed, to every outsider who knows the Church of England in the colonies, its position is a matter of scorn. The Canadian clergyman takes, perhaps, too rosy a view of the work of the other sects. They are infinitely more enterprising and self-reliant than the Church of England; but what of the results? A Presbyterian minister from Fort George, a new railway town in British Columbia, told the General Assembly in Toronto that the people are practical atheists, declaring the Bible a farce, and religion a tottering institution. This in Toronto, where the Rev. G. Ellery Read was shouting that "the Church of Rome must reform or die."

The outlook for Protestantism in Canada seems to be dark. Protestant ministers would do well to ask themselves who make the people practical atheists? Who tell them that the Bible is a farce and religion tottering? They may answer, infidel men of science. This is true in part, but it is not the whole truth. The infidel men of science find their best disciples among Protestant ministers. From Protestant pulpits we hear the Bible scoffed at, our Lord's divinity denied, Christianity declared outworn, needing restatement to bring it into harmony with modern ideas. What wonder then that their hearers are practical atheists? The ministers may use decent equivocations to save their face. The hearers ignore the equivocations and adopt the doctrine in its true sense, and declare themselves openly to be what their teachers are in reality.

Priests, Politics and Parsons

While one hears much in certain quarters of the "priest in politics" and sees little of that alliterative personality in the pulpit or out of it, it would seem from the newspaper records that few parsons utter a Sunday sermon, or express themselves conjointly in resolutions or petitions, without directing or dictating the political action of city, state or nation. Meanwhile their church attendance is admittedly slim and dwindling, the men especially choosing to learn politics elsewhere, and new Catholic churches have continually to be erected to accommodate the ever growing congregations of men and women and children—the entire membership of the family of Christ. The late Presbyterian Assembly bewailed this calamity, and non-Catholics generally are keen to note the Catholic contrast. While casting around for causes they overlooked the most essential one, that people go to church

for Christianity. We would suggest as another, that the parson in politics is a fact, the priest in politics a fiction.

The General Assembly of the Irish Presbyterians, meeting about the same time in Belfast, found themselves in a like condition. The first resolution proposed condemned, not licentiousness nor intemperance nor crime nor any phase of religious indifference, but the political measure of Irish self-government, and pledged the Presbyterian body to its overthrow. A few Home Rulers among them, and some others who found it impolitic to set their Church in a bad light before their countrymen in the likely event of the Bill becoming law, opposed the motion and managed to shelve it for awhile; but the Moderator atoned for this by a long political anathema. The new Moderator took up the strain, raising the cry of "God Save Ireland!—from disorder, lawlessness, superstition and delusion." Thence, however, he passed to the intemperance and sad economic and social conditions of the working classes of his people, and finally "he deeply deplored the fact that in Belfast a large proportion of the masses of the workers were out of connection with the Church, and lived apart from her ordinances."

In fact, it has been long notorious that the Protestant workers of Belfast do not go to church; but they joined with the Ministers in signing the "Covenant" against Home Rule. Had the latter been as zealous about religion as politics, their now paganized people might have also joined them in church, and they would not have to report that in most districts "family prayer has ceased to exist." An occurrence of the same week, also in Belfast, throws an additional light on the matter, which is as helpful here as in Ulster. The United Committee of Protestant Churches petitioned the corporation to supply the share required of themselves by the National School Board to erect primary schools for 15,000 Protestant children, who had no school accommodation. The Catholics, presumed to be poorer, had provided ample accommodation for all Catholic children. The priest's politics had evidently not diverted his attention from church and school. Not so the parson's. The inference is as comprehensively applicable as it is obvious.

The Zoological Dances Go Abroad

Some time ago "a peeress" wrote in great distress to the London *Times* asking for counsel as to what attitude she should take toward the zoological dances which are now being imported into England. Thereupon the British public, as is its amiable and invariable custom when an appeal is made to it for enlightenment, promptly sat down and wrote to the *Times* a dozen letters about the dances. Some of the "American" importations, admitted one correspondent, are unobjectionable if danced properly, but "they seldom are," and he charges "the people in the highest circles" with being the chief offenders in the matter. Another writer descants upon the "negroid origin" of the recent abominations, and a third

thinks the new movements are indecorous chiefly owing "to the hateful fashion of skimpy skirts" that prevails. The threatened invasion of Ireland by "American" dances also leads the *Irish Rosary* to observe that "the very names of these contortions suggest a condition of savagery" and marvels at ladies and gentlemen "taking their drawing-room manners from a grizzly bear."

Thus it will be seen that our "land of the free" is winning a dubious renown abroad on account of the vulgar dances we have been tolerating, as it is supposed, or even regarding with favor here. British public opinion however seems to agree with what representative American papers like the New York *Sun* think of the dances in question.

Now that the vacation season is drawing near, our readers should perhaps be warned, while we are on the subject, that there is danger of Catholics assuming that dance movements that would rightly be banned in town, may be condoned at summer resorts. But if they are wrong at home they are wrong of course in the mountains or by the sea. Modesty is not merely a question of geography. The world expects from Catholics, and rightly too, much more strictness in these matters than from others. So if we tolerate or share in these objectionable dances grave scandal is often given. It will be well to remember this.

An Italian Boys' Sodality

In an article entitled, "One Priest's Work," published in our issue of June 8, 1912, attention was called to the success with which Father Peter Shroeder, P.S.M., had organized a large and enthusiastic St. Aloysius Sodality among the boys in the Italian parish of the Sacred Hearts of Jesus and Mary, Brooklyn, of which Father John Vogel, P.S.M., is pastor. The success continues. During the past year the Sodality's membership has increased from 1,500 to 2,500. To make the organization additionally attractive to the boys of a music loving race, Father Shroeder, by the expenditure of \$1,350, has equipped with instruments and uniforms and has had trained to play harmoniously two large bands and a drum corps. Temporary quarters have been secured for a club house and property has been bought with a view to erecting a more commodious home for the thriving Sodality when the hoped-for benefactors come forward. Father Shroeder's tireless labors among his boys has stimulated the entire Catholic life of the parish. 15,000 more Communion were received in the past twelve months than during the year preceding, six priests are kept busy hearing confessions every Saturday till 11 p. m., and this spring some 600 of their parishioners, a large number being adults, were confirmed. In consequence of this practical appreciation of the Sacraments, the work of the Protestant settlement in the neighborhood is less fruitful than formerly, and an Italian minister who was busy in the parish has moved away, his occupation gone. Moreover

Father Shroeder's hold on his boys has been found of such value to the public school authorities that in a published letter Superintendent Maxwell gratefully acknowledges the remarkable services that priest has rendered in "curing and preventing truancy," and commends "his work, particularly that carried on through the St. Aloysius Sodality, to all who may have it in their power to aid him." Bishops McDonnell and Mundelein, needless to say, have shown a keen interest in the work being done for the boys of the Sacred Heart Church, and Archbishop Bonzano and Cardinal Gibbons have also taken occasion to witness and applaud Father Shroeder's success. These St. Aloysius boys are frequent communicants, they are taught to be proud of their religion, to do nothing that will bring on it discredit, and to contribute toward the support of their clergy. As the boys of to-day will be of course the men of to-morrow, Father Shroeder seems to be solving our "Italian Question."

Which Is the Enemy in France?

Our Paris correspondent gives a very interesting account of the transformation wrought in a spot sacred in the eyes of Catholics as the scene of the massacre of the hostages in the closing hours of the Commune. There is another spot in Paris sacred in eyes that are not Catholic, *le mur des Fédérés*, where sentence of death was executed on the murderers and incendiaries, men and women, of that awful time, after the Versailles Government had recovered the city. Catholics have turned *la cité Vincennes* into a centre of religion and order. Their enemies use *le mur des Fédérés* to keep alive the Commune's anarchism and hatred of God; and yearly, as the days return, go thither in pilgrimage to celebrate those who perished at the hand of avenging justice.

From the moment when Gambetta cried: "*le cléricalisme, voilà l'ennemi!*" the Republic has persecuted Catholics and favored their foes. Time and time again facts have shown which of the two are the patriots, the real friends of France; yet it has not learned the lesson. Catholic manifestations have been forbidden; the rejoicings in honor of the great Catholic heroine and saint, Joan of Arc, have been used as opportunities of insulting them. Still, when France needs men to protect her, Catholics are the first to draw the sword. Not amongst them are to be found traitorous agitators against the army, or corrupters of the soldiers. Wherever religion flourishes, patriotism flourishes too. But this year the Government has had to forbid the pilgrimage to *le mur des Fédérés*, because the organizers had resolved on making it a manifestation against the Three Years' Service Bill. Will the Republic never learn the lesson that God loves France too well to allow her permanent greatness to be separated from religion? The Bourbons and the Bonapartes found it true in the disasters that befel them: must the Republic go through the same bitter experience?

LITERATURE

Socialism Summed Up. By MORRIS HILLQUIT. New York: The H. K. Fly Company. \$1.00.

These articles originally appeared in the *Metropolitan Magazine*, which is now a purely Socialistic publication. Mr. Hillquit is probably the most clever spokesman in the interest of a vote-getting Socialism. Religious controversy is carefully held in abeyance, and the reader of his work would never suspect the existence of the deep undercurrent of irreligious teaching and violent intolerance of Catholic education which runs beneath the entire Socialist movement in every country. The plan of the future Socialist commonwealth, in its rough outlines, is given with such plausibility that for the inexperienced it must appear as certain of success as the author represents it. The work accomplished in favor of poverty and labor is all most generously ascribed to Socialistic influences or tendencies. Of the true spirit of Socialism, as we find it revealed by its outspoken representatives and in the entire literature of the movement, there is hardly the faintest hint. The fact that a purely economic Socialism is a purely Socialistic myth, as Socialist authorities themselves have often enough admitted, would never be suspected by the unsophisticated reader.

Those who are thoroughly conversant with the movement will know, however, that even purely economic Socialism is anything except the fair and flawless ideal which we would be led to believe. They know that a selfish capitalism has created problems which cry for a solution, but which can be solved only by a Christian Democracy such as has been described by Leo XIII and Pius X, and with which Socialism has no relationship except one of unlimited antagonism. Even the essential plank of all Socialist platforms, the compulsory socialization of the means of production, without the consent of rightful owners, is inadmissible from a Catholic point of view. The question of justice is of as little concern for the Socialist as for the grasping capitalist. Morally economic Socialism and pagan capitalism are upon a perfect footing. There is small choice between submitting to the tyranny of the one or the other.

J. H.

The Inside of the Cup. By WINSTON CHURCHILL. New York: The Macmillan Co. \$1.50 net.

Having apparently exhausted the romance of American history and modern life, themes which were within his knowledge and suited to his powers, Mr. Churchill has ventured upon an uncharted sea in search of a new sensation, and being unskilled to sail or swim, has lost himself in its waters. "The Inside of the Cup" is a religious or, rather, irreligious tract in which an Episcopalian minister is forced through 513 heavy pages—that are unified only by the binding—into a laborious search for Christianity, and is provided in the end with a shadowy Unitarianism, a millionaire's disinherited daughter, and the assurance that both will reconstitute modern life, and for the first time vivify the world. Moses was all wrong, and Christ, who had the divine idea, but was misreported, and in nature was no more divine than the rest of us—we are all divine except millionaires and trust magnates—gave us too much Moses, as did St. Paul, his only worthy exponent in early times. The Catholic Church with "priests that went from murder to Mass and Mass to murder" became a salvation insurance company, that cornered intelligence, government and all human activities, and dealt out indulgences at a good price to all who mortgaged their minds to the Pope, allotting heaven to those who believed blindly and paid the price, and hell to the rest. There had been "an Apostolic succession of personalities—Paul, Augustine, Francis, Dante, Luther, Milton—yes, and Abraham Lincoln and Phillips Brooks,"

but the latter set, in substituting the infallibility of the Bible for the infallibility of Church and Pope, tore the sacred book to pieces in their clutch, and held out to men "no definite or concrete guarantee that they are going to be rewarded hereafter" for sacrifices here.

Neither has Mr. Churchill such a guarantee to offer, nor anything else that is definite or concrete, for here or hereafter. Plunging into the philosophy, theology, history, sociology and science of all time, including scriptural exegesis, Hebrew, and other subjects of which he has not even a smattering, he dishes up bits of Henry James, Luther, Emerson, Modernism, Socialism, Progressivism, etc., dashes the mess with a seasoning of Hebrew prophets and American philanthropists, plutocrats and democrats, and serves up the heterogeneous stew from a composite Union Seminary pulpit decked out in a fashionable Episcopalian setting. He out-paragons Gilbert and Sullivan's paragon in "Patience," who combines in himself the wisdom of all worthies from Macaulay and Mephistopheles to Thomas Aquinas—of each one "a touch of him, but not very much of him." In fact, the book is unconsciously Gilbertian, though devoid of the Sullivan harmonies, and is also suggestive of "that popular mystery," Marie Corelli, and Hall Caine after he abandoned his Manxmen, but it lacks the melodramatic blare and glare by which those writers impress infantile minds.

There is one point, however, in which the author gets beyond or below even these. After denouncing Catholic casuistry for 400 pages, he makes his hero accept the Christian creeds in which he no longer believes—and thereby retain his pulpit—by attaching to all their terms a Modernistic meaning that destroys their significance and is the direct opposite of that to which he had sworn. Replying to a criticism somewhat similar to ours, Mr. Churchill asks: "Does the gentleman ever read the pages of the *Hibbert Journal*?" His book, like his question, is only striking in this, that it presents an object lesson in the mental and moral chaos to which Protestantism reduces the cleverest writers who are guided by its principles. Were it clever or readable, the story, if it is a story, might have a bad effect; it is rather a long preachment to and by the hero, who receives and emits impressions like a phonograph. Parson Hodder is less a person than a peg to hang views on, and these are so crude and uninviting that few will sample them except for the purpose of criticism.

M. K.

The Wedding Bells of Glendalough. By MICHAEL EARLS, S.J. New York: Benziger Bros. \$1.35.

A surprise awaits those who take up this book expecting to read an Irish love story. Boston, with "local color" in profusion, is the "setting," Glendalough is a Jesuit college, and the wedding for which its chapel bells ring out are not the nuptials of the leading characters in the story, for Oliver Plunket and Eleonora Gomez are called to celebrate not an earthly bridal, but a heavenly one. A ne'er-do-well named Kenneth Shankee—it was Shanahy before his mother became a social climber—plays the rôle of the Prodigal Son in all its phases, but with little of the original's naturalness. The "ambassador," however, is a well-drawn figure, and the nature of a divine vocation is so clearly explained that many a youthful "groper" will doubtless find light in Father Earls' novel. But the story as a whole suffers from lack of action, the plot is tenuous, and digressive incidents are too numerous. Compression would have improved the book.

The Frontiers of the Heart. By VICTOR MARGUERITTE. Translated from the French by FREDERIC LEES. New York: Frederick A. Stokes Co. \$1.25.

Like René Bazin's "The Children of Alsace," a novel which was praised in these columns a year ago, this book tells of a domestic tragedy that is caused by the issue of the Franco-

German war. Marthe Ellangé is a French girl who marries Otto Rudheimer, a Hessian doctor, and goes to Marburg to live. She is a Catholic, of course, but not a "narrow" one, for she very obligingly accompanies her husband to the Lutheran church now and then, lets him take from her Montalembert's "St. Elizabeth" and accepts instead Goethe's "Faust." While Marthe is visiting her parents' home in Amiens the war breaks out, and her baby is born as the invaders are taking the city. Eventually Marthe's love for her country proves much stronger than that she bears her husband, so she leaves him. But this, of course, she should not have done. The catastrophe, however, is not worked up with the skill and consistency with which M. Bazin in his book handles a somewhat similar theme, and the reader is hardly prepared for the violent change in Marthe's attitude toward Otto. The translation of the novel, it would seem, could be improved. For instance, "The Most Holy Sacrament was on view in the chapel of the Holy Heart," is not a correct rendering of a familiar expression. Many, too, will wonder what a "valid man" is, and will wish that Mr. Lees had omitted the obstetrics. However, there is good character drawing in the story and vivid pictures of the effect produced in France by the successive disasters of the war. W. D.

L'Unité de l'Eglise et le Schisme Grec. Par L'ABBÉ BOUSQUET. Vice-Recteur de l'Institut Catholique de Paris. Paris: Gabriel Beauchesne. 4 francs.

This book, the fruit of many years study of the separated Churches of the East and all that concerns them, consists of the author's lectures given at the Institut Catholique in the beginning of last year. Its object is to show that those bodies are alone responsible for their separation from Catholic unity; and he does so by following their history from the time when the first symptoms of schism appeared through the temporary schisms and their consummation under Michael Cerularius down to the present day, when the so-called Oriental Church is split up into a number of sects that seems likely to increase as new nations are formed in the regions once subject to the Eastern Emperor and afterwards until lately to the Sultans of Turkey. His thesis, which he proves abundantly, is simple enough. The schism was brought about by the interference of the Eastern Emperors, themselves sometimes heretics, in the settlement of matters of faith, in other words, by their usurpation of the functions of the Sovereign Pontiff, by the ambition of the bishops of Constantinople and the principle they assumed to gratify it, that supremacy in Church follows supremacy in the State, so that the bishop of the capital city acquires from the fact a title to supremacy over all the bishops within the Empire. This principle led the Patriarchs of Constantinople to accept the yoke of the Sultan, to allow themselves to be set up and pulled down in obedience to his order, because thus, while the Moslem Empire was at the height of its power, they secured their predominance over the Christians within the Empire. But it has also proved their undoing. Its application brought about the independence of the Russian Church, and early in the last century of the Hellenic Church, then of the Roumanian, Servian and Bulgarian and so on so that now there are, for one reason or another, no less than seventeen autocephalous Orthodox Churches, and into some of these the extension of Greek, Bulgarian and Servian boundaries consequent on the late war will carry automatically Christians who to-day are subject to Constantinople.

Moreover, the author puts before us very clearly the corruptions that have followed the schism, corruptions of doctrine, corruptions of ecclesiastical learning, corruptions of the ideas of the priestly life and office. He brings out also very clearly

the charity of the Roman Pontiffs in their endeavors to restore unity, and in opposition to it the arrogance, the malevolence, the spirit of calumny of the Patriarchs of Constantinople. He admits all that can be admitted of provocation that these received from the misconduct of crusaders who forgot their high character of soldiers of the Holy Sepulchre, but shows that however great it was, it could not be cast back any way upon the Popes. Indeed, the Patriarchs who would accommodate themselves so easily to Moslem rule, would have accepted Latin rule as easily, but that they saw that this would lead necessarily to submission to the Holy See. Patriotism and loyalty influenced them but little; their whole soul was bound up in the conservatism of their usurped dignity.

So far we have nothing but praise for the Abbé Bousquet's work. Had he omitted the chapter on "The Apologetic Problem raised by the existence of the Greek Church," with which he begins it, we should have had nothing more to say. But with much in that chapter we cannot agree. The author seems to hold that the Church is made up of East and West, and that so constituted it has not lost its essential unity, because it has not lost the foundations of that unity, community of faith and mutual charity. To show it has not lost unity of faith, he adduces the fact that neither part rests content in the existing division; and he proves mutual charity from this, that they have not fallen into irreconcilable hatred. We think that unity of faith and mutual charity demand much more than the author requires. However, to determine the essential nature of unity one must seek, not its foundation so much as its formal cause, and this is to be found in the institution of Christ as expounded by the infallible magisterium of the Church, not in mere speculation. It is the primacy of jurisdiction of St. Peter and his successors, which by its supreme authority unites the minds and wills of all the faithful in the pursuit of eternal salvation by the profession of the one faith and the use of the same sacraments. The unity our Lord prayed for was essentially a visible unity, visible to all the world, not merely to scientific investigation, a unity imitating the intimate union of the Holy Trinity, and demonstrating to all mankind the divine nature of His mission as perpetuated in the Church.

Why does the author ignore this? The reason seems certain unfortunately. He is a historian, and a victim of the modern historian's opinion concerning the importance of historical criticism and of its superiority to dogmatic theology. Which of two churches has remained faithful to the primitive institution of Christ? he asks. To answer the question, he replies, we must be able to recognize the faithful one infallibly. There are two methods of doing so, the theological or didactic, and the historic or experimental. Since our Lord's commission to his Church is to convert the world by teaching infallibly, not by fallible human researches and experiments, one would naturally assume that the first method should have the preference, and that the second should serve it by confirming its conclusions. The author with his school is of a different mind. In itself the first method is excellent, but for practical purposes in the question proposed it is useless, because the disputants will not agree upon its first principles. East and West agree that unity is necessary, but each has its own idea of unity. The historic method on the contrary sets out from an experimental fact, the relations of the two Churches and their common affirmations when they were visibly one, and then traces out the discussions that arose, seeing in each case which held part to the old ideas, which departed from them.

All this is very plausible. Unfortunately, unless one accepts his principles from dogmatic theology and the infallible magisterium of the Church, he is not going to establish his

experimental facts in such a way as to overcome the objections arising out of his opponents' peculiar idea of unity. He will see in the words and acts of the Roman Pontiff the exercise of Peter's privilege as this was established by our Lord. His opponent will perceive only usurpation, or a certain preeminence granted by the Church on account of the Pope's establishment in old Rome, a preeminence to be rightfully conceded to the Bishop of New Rome also. The author acknowledges that in the course of historical investigations, one must have recourse continually to revealed doctrine. Let him then grant unreservedly the relations between the two methods we have laid down, and he and his patient research will be welcomed as a potent helper. Unhappily, he is not willing to do this, and so he falls into dubious expressions that arouse suspicions.

H. W.

The Human Slaughter-House. Scenes from the War that is Sure to Come. Translated from the German of WILHELM LAMSZUS by OAKLEY WILLIAMS. With an Introduction by ALFRED NOYES. New York: Frederick A. Stokes Co. 50 cents.

This is a strong pacifist tract, that has been widely circulated and sharply discussed in Germany. It is the story of a clerk who leaves his desk and marches out with his regiment to meet the enemy. The author describes with horrible vividness the scenes that will be witnessed in the "war that is sure to come." A present day battle, he maintains, is not a conflict between men and men, but between men and machines. Each of the five cartridges that it takes but a second to place in a modern magazine rifle can penetrate if need be "six men; it can penetrate palisades and trees; it can penetrate earthworks and stone walls. There is practically no cover left against this dainty little missile." But that is nothing to the havoc which a new and improved machine-gun is capable of working. "You set it buzzing, and it spurts out bullets thicker than rain can fall," some 240 a minute. "It is pointed on the middle of the body, and sprays the whole firing-line with one sweep. It is as though Death had scrapped his scythe for old iron; as if nowadays he had graduated as expert mechanic." Meanwhile airships are dropping dynamite bombs among the men, and electric mines are exploding beneath the feet of advancing regiments.

The frightful carnage that results from the use of these instruments of destruction is only too vividly described by the author, while to realize in figures the sacrifice of human lives, that attends a successful campaign to-day, we have but to compare the official returns that have recently come from Bulgaria, with Germany's losses in the Franco-Prussian war, "the greatest war of modern times." Before peace was made, May 30, 33,000 Bulgarians had been killed and 53,000 wounded, but in the war of 1870 the deaths on the German side were only 28,000 and the wounded numbered 100,000. That is, a nation almost eight times as numerous had a smaller death-rate, we are told, than one of the allies in the Balkan conflict. "The Human Slaughter-House," terrible and ghastly as the story is, does not seem to exaggerate the horrors of modern war. The book should win converts to the pacifist movement, and make arming nations very slow to settle their differences by the arbitrament of war.

W. D.

St. Francis de Sales and His Friends. By Hon. Mrs. MAXWELL SCOTT of Abbotsford. St. Louis: B. Herder. \$1.35.

The author has made this book out of half-a-dozen papers contributed to Catholic periodicals. Those familiar with the life and writings of St. Francis de Sales will find little here that is new. After a good account of the Saint's youth, Mrs. Maxwell Scott gathers together in subsequent chapters much

that his letters and biographers tell us about his mother, Mme. de Boisy, about his brother's wife, Marie Aymée de Rabutin Chantal, who was St. Jane's daughter, about the Countess de Toulonjon, another daughter of the Foundress, about Mme. de Charmois, the "Philothée" of the famous "Introduction to the Devout Life," and about Mme. de la Fléchère, a penitent of the Bishop of Geneva. These last four ladies were identified in various ways with the growth of the Visitation order. The author tells one anecdote of the two Saints that modern mothers may find particularly pertinent: "Mme. de Chantal sent her daughter some lace from Lyons followed by a new dress and more collars; but perhaps these things were still not fashionable enough, for according to an old chronicle Françoise would, on leaving the convent, go to some friend's house to make smart additions to her toilette. It was on one of those occasions that she unexpectedly met St. Francis, who greeted her with these words: 'I am sure, Françon, that our mother did not dress you like that,' and with his exquisite tact and paternal kindness, the Saint offered her some pins." Were St. Francis of Sales living in New York to-day, he could not feel so sure, it is much to be feared, that our "Françons" dress as they do, altogether without their mothers' knowledge and permission. And where in the world would he find pins enough!

The Way of the Heart. Letters of Direction. By Mgr. d'HULST. Edited, with an introduction by Mgr. A. BAUDRILLART, Rector of the Catholic Institute, Paris. Translated by W. H. MITCHELL, M. A. New York: Benziger Bros. \$1.50.

Mgr. d'Hulst, busy as he was with the duties of a Rector of the Catholic Institute, with his conferences at Notre Dame, with his labors as an author and publicist, found time nevertheless to give a great deal of spiritual direction in retreats, in the confessional and by means of a wide correspondence. In this volume are translated 266 letters he wrote during twenty-one years to a highly cultivated lady whose faith in Revelation had been all but destroyed by rationalistic influences of various kinds. Mgr. d'Hulst, however, was the instrument not only of saving her faith and of making her a fervent Catholic but even of leading her to the practice of lofty holiness. The Exercises of St. Ignatius he knew thoroughly. With the writings of Rodriguez, Surin, Lallemand, they were his guides. In these letters there is many an echo of the troubles that beset the Church in France toward the close of the last century, while the author's sympathetic grasp of the difficulty men of education often have in believing and the satisfactory solutions he offers doubting Thomases make "The Way of the Heart" a valuable apologetic for to-day. The letters also show what loyal faith and enthusiastic piety glowed in the breast of this great champion of Catholic education.

The fair penitents of Mgr. d'Hulst seldom had reason to complain that he was too indulgent with them, for his spirituality was nothing if not practical. "I propose," he once said regarding a certain retreat he was to preach, "to make all these smart dames, intoxicated with vanity and all sorts of passions, who cheerfully arrange for the funeral of domestic morality and of the social virtues, listen to the truth." "To be a Christian," he wrote another time, "one must make use of Confession and Communion, just in the same way as we say: to live, one must eat; but eating is not the same thing as living. Christianity is a life; the life of the mind by faith, the life of the will by work, the life of the heart by love. The Sacraments, so far as this life is concerned, are food and medicine. Whoever abstains from them perishes, but whoever approaches them is also bound to turn them into faith, obedience and love." That is the true "Way of the Heart" as Mgr. d'Hulst understood it. We are fortunate in

having these letters in English. Perhaps Mr. Mitchell will now consider translating Mgr. Baudrillard's recent life of the author.

W. D.

Two recent pamphlets from the pen of Father Bernard J. Otten, S. J., of St. Louis University, deserve to be widely circulated. In "The National Evil of Divorce" he paints in dark but faithful colors the disgraceful laxity regarding the marriage bond that now prevails in this country, the deplorable results that follow, and then urges earnestly the enactment of a uniform divorce law. In "The Nature of Human Society" Father Otten explains the Social Unit, the Social Bond and the Social End according to the principles of Catholic Ethics. In these days when so many errors are current as to the origin of authority and the functions of government the pamphlet is an excellent corrective. Herder. Five cents each.

The Macmillan Company are publishing a new edition of Bohn's Standard Library at the moderate price of thirty-five cents a number. The first volume of Cervantes' "Don Quixote," which we have received, is an attractive and well edited book. The text is Motteux's excellent translation, revised and annotated, preceded by Lockhart's life of the author. The Bohn's story of the "Knight of the Doleful Countenance" is of course not for all readers. For the use of young people there are many good editions of this great classic.

"Alleluia's Sequence" (M. H. Gill & Son, Dublin) is a pamphlet by Rev. T. J. O'Mahony, D.D., D. C. L., All Hollows College. The author who has already written several learned papers on the word "Alleluia," has here composed for each of the hours in the breviary an appropriate English hymn on the same joyful theme, "giving the seven Divine names in the order of their first appearance in Revelation and showing how such is their natural order in Reason's own lyrical way of thinking forth its absolute self-term, that of the One Who Is absolutely." The Sisters of Notre Dame in their latest booklet of "Doctrine Explanations" take up the Communion of Saints, Prayer, Purgatory, Indulgences and Sacramentals. These useful little manuals are intended to supplement the catechism and are published by Benziger.

BOOKS RECEIVED

E. P. Dutton & Co., New York:

Everyman's Library, "The Little Flowers" and the Life of St. Francis, with the "Mirror of Perfection," Introduction by Thomas Okey. 50 cents; The Confessions of St. Augustine. Translated by E. B. Pusey. 50 cents.

Benziger Bros., New York:

Mystical Contemplation, or Principles of Mystical Theology. By Rev. Father E. Lamballe. \$1.00; Behold the Lamb! By Marie St. S. Ellerker, O.S.D. 35 cents; A Wreath of Feasts. By Marie St. S. Ellerker, O.S.D. 35 cents.

Cary & Co., London: (Edward Schuberth & Co., N. Y., Agents.)

The Book of Hymns, with Tunes. Edited by Samuel G. Ould, O.S.B., and William Sewell.

The Macmillan Co., New York:

The Inside of the Cup. By Winston Churchill. \$1.50.

French Publication:

Pierre Téqui, Paris:

Mois du Sacré Cœur de Jésus. Par le R. P. Godfrey, S.J. 1 franc.

German Publications:

M. Gladbach, Volksvereins-Verlag:

Die sozialistische Jugendbewegung in Deutschland. Von Joseph Kipper, 70 pf.; Zur Würdigung der deutschen Arbeiter-Sozialpolitik. Kritik der Bernhardschen Schrift: Unerwünschte Folgen der deutschen Sozialpolitik. Von Dr. Franz Hitze. Mit Beiträgen von Geh. Oberregierungsrat Dr. Wuermeling, und Sanitätsrat Dr. Fassbender, M. 1.80.

Friedrich Pustet & Co., New York:

Graf Sayn. Von Konrad von Bolanden. 50 cents.

Pamphlet:

Catholic Truth Society, London:

The Inconsistency of Materialists. By Rev. E. F. Garesché, S.J. 5 cents.

EDUCATION

Religion in the Common Schools

More than a year ago a Judge of the Supreme Court of New York, whose large experience in criminal cases is questioned by no one, was sharply taken to task by a newspaper critic because he declared that experience to have made clear to him the need of religious and moral training in the school discipline of the young people in this country. Yet the distinguished jurist could, had he wished to enter the lists against his critic, have appealed to the judgments of an authority boasting even wider experience than his own.

Twelve months before the meeting of the National Education Association in San Francisco, it will be recalled, a committee was appointed by that body, an organization made up in chief part by public school teachers in actual service, to report at the California city's convention on a system of teaching morals in the public schools of the country. This committee was among the first to be heard in the opening session of the National Council of Education, the body charged with the ordering of the business to come before the full national convention. Its report, following a thorough investigation of conditions, affirmed: "Disregard for law is fast becoming an American characteristic"; and to meet the situation the committee's members, all prominently identified with public school work, declared the need to be imperative that "certain elemental virtues must be inculcated in childhood and youth," and a tentative course of instruction to this end was offered for the consideration of the National Association.

Did the statement imply that the pendulum was about ready to swing backward? Time was when the common schools of the land were frankly denominational; then they became non-sectarian, that is, they were pharisaically dubbed non-sectarian, and an attempt was made to teach a religion based on "the principles of piety and morality common to all sects of Christians." This was Horace Mann's ingenious plan to satisfy every one. Of course it proved a futile procedure, although its promoter strangely imagined that what was no one's religion could be rendered an acceptable religion to everybody. The logic of facts caused these impossible non-sectarian schools speedily to develop into our present agnostic schools. "The public school," so representative interpreters of the American idea contended, "must be more than non-sectarian, it must be religiously neutral. Religious freedom means more than the absence of sectarian instruction; it means the absence of all religious exercises and theological teaching."

The remarkable growth of juvenile lawlessness in recent years, a growth quite as certainly though not so brutally evident here with us in the United States as it is in France and in other lands where the secular school idea is dominant, is opening men's eyes to what Price Collier has termed "the diabolical misfortune of an education without morality." "No other single issue in America to-day is so pressing as the Christian education of our youth," said Dr. William Davenport, the well-known Presbyterian churchman of Brooklyn, in a sermon on "Religion and Democracy," often referred to since its delivery last December. Nor will the suggestion of the committee reporting to the San Francisco convention that "certain elemental virtues must be inculcated in childhood and youth" settle that issue. That attempt has been made and it proved a failure. "It is only by making education a part of the activities of the Church," said the Methodist leader, Rev. Dr. Franklin Hamilton, the chancellor of the American University, in a stirring address before Newark's Methodist Conference at the second day's session in Newark

on March 31 last, "and by making religion a part of the educational system of the American schools that the principles upon which the government of the nation was founded can be preserved and the best interests of modern civilization conserved." The unusual demonstration of approbation following Dr. Hamilton's address showed how firm a hold the principle once sneeringly referred to as "Catholic" and "alien" has come to have upon Christian communities outside the Church.

After all, one need not be surprised that it is so. Few among us are so blind to the truth as to be led to accept the impudent claim put forth by Mr. Pritchett of the Carnegie Foundation. That pronounced defender of the purely secular schools, in an address on "The Spirit of State Universities," some years ago, tried to show that the modern infidel university can boast of the highest kind of faith. The gratifying change of sentiment in favor of religious influence in schools but marks a simple return to fundamental principles after men had come to recognize how destructive a part the so-called unsectarian schools have played in the religious and moral life of the people. For, contrary to what shallow minds proclaim, the conception of education and morality as combined and interdependent factors was fundamental in the government of this country and informed our constitution. The most convincing traditions of American democracy clearly affirm this.

As early as July 13, 1787, the Confederate Congress passed what was known as the Northwest Ordinance for the government of the territory of the United States northwest of the Ohio River. The delegates to that Congress, appointed by each State under the Articles of Confederation, we revere as the Fathers of the Nation; they were making the fundamental law for a new territory; they were expressing fundamental ideas. In Article 3 of that Ordinance, by the authority vested in them and for the purpose, as they expressed it, of "extending the fundamental principles of civil and religious liberty which formed the basis whereon these republics, their laws and constitutions are erected," they decreed:

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be encouraged."

A recent writer, not a Catholic, comments thus on this mandate of the fathers: "It is plain that they regarded 'schools and the means of education' as places and instruments for the instruction of the young in 'religion, morality and knowledge.' Moreover, they gave enduring recognition to their belief that not only did education, properly considered, include instruction in religion, morality and knowledge, but that these three purposes or ends of instruction were 'necessary to good government,' and being necessary to good government should be recognized, provided for and encouraged as essentials of government if it were to be good government."

This statute, quoted by Mr. Coler from the earliest records of the story of the American Republic, affords an illuminating answer to the silly contention that the accepted policy of non-interference in matters concerning religion forbids the government to make provision for any religious training in the common schools. In its light subsequent constitutional enactments, Federal and State, ought to be interpreted. Aiming but to preclude the possibility of the use of public funds for proselyting purposes, these enactments have been wrenched from their proper sense by the advocates of secular education, who claim they imply a prohibition of all teaching of religion in the common schools. Not religion but discrimination against religion was what the fathers of the Republic feared.

M. J. O'C.

ECONOMICS

The Railway Crisis

There are with regard to the railways three classes of people. The first class look upon them as the incorporations of every virtue diffusing happiness wherever they come. They are generous benefactors of the public and kind masters to their servants, and in return for all their beneficence they ask a moderate dividend and no more for their shareholders. The second see in them every vice a corporation can have. They despise the public, are cruel to their servants, and seek only their own profit. As for shareholders, they care nothing about them provided they enrich the inner rings that control them. They have a covetous eye on the people, whom they regard only as potential ticket buyers and freight payers, and to exploit them the better they buy up state legislators, state courts, city officials, and are even bold enough to approach the members of the national legislature. The third class consider them as human. Therefore they would prefer to be kind and considerate to their employees and the general public. They want to do business as constantly and to as large an amount as possible. This inclines them to avoid quarrels and therefore to yield to every just demand. At the same time they want to avoid receiverships, to improve their property, to pay interest on their bonds and to redeem them when due, to pay such dividends as will keep their stock well above par, and therefore their consideration for servants and the public is rather a means to this than the outward manifestation of the altruism of their officers and directors. They have as strong a sense of their rights and resent what they judge to be injuries as keenly as any individual.

The first class idolize them. They would have them unhampered by any exterior force. They look upon all railway legislation, all combination of railway servants as unlawful aggression. They are never tired of pointing out how the railways have built up the country, especially the great West. They hail every improvement in speed, comfort, or safety as a new favor bestowed on the nation by its benefactors, every amelioration of the railway servants' condition as a free gift of their generous masters. The second class view them as the public enemy, to be watched carefully lest they should carry out some fresh villainy. Every corporation is soulless in the eyes of such, but the railways are worse—they are possessed of the devil. No matter what wages they pay, they ought to pay more. No matter how cheaply they carry passengers and freight, they ought to do it for less. No matter how carefully they organize their service to insure safety, whenever an accident occurs, they are callous murderers. The third class stand between the other two and strive to form a judgment that will be just to the public, the employees and the companies.

The first class, therefore, hold in horror all railway legislation. The public have no cause of complaint. If they do not like the railways, let them go back to the wagons and stage-coaches of the early nineteenth century and see whether they can travel and transport their goods as cheaply, as expeditiously and as safely as by rail. As for railway servants, these are parties to a free contract. If the contract does not suit them, they need not enter into it. The second class runs to the other extreme. They hold a session of a state legislature barren that does not pass some measure to restrict the great enemy in its relations with the public and with its servants; and proclaim any judge the bought slave of the railways who does not decide invariably against them.

The third class see clearly that railway corporations stand in a class by themselves. They are private concerns in their constitution; they are public inasmuch as they serve the

public in one of the essential things of society. They are private inasmuch as in them private individuals associate for their own profit; they are public inasmuch as they have been chartered and in many cases given extraordinary privileges by public authority in order to provide the means of travel and transport necessary to the existence and development of the body politic. They must therefore be under some control. This cannot come from unlimited competition. If a steamship company is not serving the public well one can put on an opposition line, as often as the conditions are such as to promise profit from it. One cannot build opposition railways in the same way. As each railway has its own special territory, the natural tendency is to make as much as possible out of it, and to come to an agreement destructive of competition in the territory that is common to more than one. Again, among those that use the roads, some have influence that could make things unpleasant. Hence the temptation to unjust rebates—there is such a thing as a just rebate—which are merely hidden bribes. The contract between railways and their employees is not absolutely free. The working classes of a railway town live by the roads; they have been brought together by the service of the roads, which is responsible for their existence in those towns. They cannot migrate in any large numbers from one road to another. The railway men of Buffalo cannot move in a body to Pittsburg, for instance; they must work for the Buffalo roads or starve. This in itself would give them a right to special protection; and when one considers that they are public servants in the same sense that the railways belong to the public service, this right is so much the stronger. Hence the right of public authority to supervise the railways by commissions, and to legislate concerning them. On the other hand, there is danger of excess. One cannot put definite limits to the actions of either legislatures or commissions. These must be governed by the principles of equity rather than by the provisions of a statute. We have every reason to be satisfied with the decisions of the Interstate Commerce Commission. Its members are persons of distinction, who go to great pains to be fully informed and to decide impartially. The danger comes rather from legislatures, which may easily be led by members of the second of the three classes we have considered, and its nature is that unwise legislation may so undermine the credit of the companies and hamper their action as to inflict on the whole country an injury vastly greater than it has ever received from excessive rates and unjust rebates. We seem to be at a crisis now in this very difficult business, that calls for a revision to be made with the highest prudence of the railway legislation of the whole country. If our advice is worth anything we would recommend the companies to unite and approach the Federal Government at once with a frank and full exposition of all their affairs. There have been wrongs in the past on their part. Let them cooperate with the Government in making the repetition of those wrongs impossible. Sooner or later the initiative must come from them; and there seems to be no better time in prospect than the present. H. W.

Social Study Courses

Two social study courses, one at Spring Bank, Wisconsin, the other at Mount Manresa, Staten Island, N. Y., are to be conducted from August 24-29 by the Central Bureau of the Central Verein. These courses are not confined to members of the Central Verein and are attended alike by the clergy and laity. All, whether engaged in the care of souls, in manual labor, in business of professional occupations, will do well to familiarize themselves with the problems discussed in them. Various State Leagues have made special appropriations for sending representatives.

At the Spring Bank Course Rev. Wm. J. Engelen, S.J., of St. John's College, Toledo, who lectured at these courses in previous years, will deal with the subject of the State and its Reform under the following headings: (1) Christianity and the State. An historical study. (2) The Bonds of Human Society. An ethical study. (3) The State a Moral Organism. A sociological study. (4) The Problem of National Representation. A political study. (5) The Reformed State of the Future. An ideal study.

At the same course Rev. Joseph Husslein, S.J., associate editor of AMERICA, in a series of Social Lessons from History, will treat of the reform of society according to Catholic principles and traditions. (1) The Basis of Social Work: lessons from ancient and Oriental guilds, from the early European guilds and the fundamentals of the guild system. (2) Selfish Wealth and Privilege: lessons from the merchant guilds, their period of usefulness, their deterioration, and the consequent economic struggle of the Middle Ages. (3) Universal Brotherhood: lessons from the craft guilds in their perfection, their constitution, principles and operation. (4) Ideals of Employer and Employed: lessons from the medieval institutions of master, journeymen and apprentices. (5) From Chaos to Social Order: passing of the guild system, the succession of domestic system and factory system, trades unionism, the new solidarism.

For the social course at Mount Manresa Rev. Joseph Maeckel, S.J., of Canisius College, Buffalo, N. Y., who is well known to all who have attended these courses in previous years, has again been engaged by the Central Bureau. He announces the following subjects for his cycle of five lectures, which embrace many of the leading economic, social and political questions of the day: Fundamental Principles of Political Economy, Liberalism, Agrarian Socialism, Modern Socialism, Christian Democracy. Rev. Frederick Siedenburgh, S.J., of Loyola University, Chicago, will speak upon purely economic topics. A similar course of lectures had been given by him at Spring Bank in the preceding year, where he likewise dealt with the practical issues of the Labor Question. The titles of his lectures are: The Social Crux, the Labor Problem; Labor Arbitration, Voluntary; Labor Arbitration, Compulsory; Labor Laws (liability, insurance, etc.); Industrial Betterment (private efforts).

Special lectures on Cooperation among Farmers will be given at Spring Bank, and additional lectures will likewise be delivered at Mount Manresa. All inquiries are answered by the Central Bureau of the Central Verein, 307 Temple Building, St. Louis, Mo.

ECCLESIASTICAL NEWS

In 1875 Father Joseph Jessing, whose zeal had led him a few years before to abandon his priestly charge in Westphalia in order that he might emigrate to America to do missionary work among his countrymen in America, founded an orphan asylum at Pommery, Ohio. The chief source of income to support his enterprise lay in the profits of a German weekly newspaper, the *Ohio Waisenfreund*, to the details of whose publication he gave his attention as a relaxation in his missionary labors. Two years later the institution was moved to Columbus, Ohio, where it prospered amazingly under the direction of its founder. In 1888 a high school, in which the sons of poor parents of German descent could be prepared for philosophical and theological studies, was added. The philosophical faculty was established the following year, and later the theological faculty. The institution is entirely free; the expense of the training of students entering it to prepare for the priesthood is met from the foundation, the income of the funds originally accruing from the *Waisenfreund* to which large additions have been made, of

course, by benefactors. The college or seminary has developed rapidly and its financial basis is substantial and steadily increasing. In 1892 Father Jessing, later elevated to the dignity of a Monsignor by Leo XIII, transferred his college to the Holy See, and it became a pontifical institution Dec. 12, 1892.

The young men educated in the college, known as the Pontifical College Josephinum, receive a bilingual training, German and English, to fit them to fulfil the original project of Father Jessing, to provide priests to labor among the German immigrants to this country; and upon the completion of their course and their ordination they are assigned to the dioceses most in need of their services by the Apostolic Delegate in Washington, D. C. Counting the class ordained on June 7 of this year, 121 priests have gone out from its portals to take up the burden of Christ's work in various parts of this country. An excellent record, in truth, for the fifteen years during which Monsignor Jessing and his successor, the Right Rev. Joseph Soentgerath, D.D., the present rector, have toiled to meet a great need of the Church in America. •

This year marks the silver jubilee of the high school whose classes opened in September 1888. Naturally the occasion was not permitted to pass without suitable recognition. In the presence of His Excellency, Most Rev. John Bonzano, D.D., the Apostolic Delegate, jubilee commemoration exercises were held on June 10 and 11 last. Lack of accommodations in the Josephinum—its quarters are already overcrowded by the pupils actually in attendance—forbade such a gathering as its friends among Catholic Germans the country over would have been glad to see, but the preparations already being made for a new and ampler Josephinum, up-to-date and thoroughly equipped, will speedily set aside this obstacle to the college's wider efficiency.

Bishop Kennedy, rector of the American College, Rome, has returned to Philadelphia. His mother died, on June 10, at her home in Conshohocken. Bishop Kennedy left Rome when he learned of her serious illness, hoping to reach her bedside before she departed. His father died also six weeks ago. Mrs. Kennedy was 75 years old and a native of Wexford, Ireland.

In regard to the current reports of the dangerous illness of Archbishop Riordan of San Francisco, the *Monitor* of that city says he is expected to return there in the course of a few weeks, and that his Grace has been undergoing treatment at the Mercy Hospital, Chicago, "but at no time could he be considered seriously ill."

Archbishop Ireland has accepted the invitation of Archbishop Messmer to make the opening address at the twelfth national convention of the American Federation of Catholic Societies, which will be held at Milwaukee, Wis., August 10, 11, 12 and 13.

OBITUARY

Count Keyes O'Clery, usually known as The O'Clery, died at Twyford Abbey, London, May 23. Descended from Donal Ruadh O'Clery of Donegal, who, when defeated by the English in 1604, settled at the foot of the Galtees in Limerick, and on the maternal side from the O'Donoghue, young O'Clery, soon after graduating at the Jesuit college, Limerick, entered the Pontifical Zouaves in his eighteenth year when Garibaldi invaded the Papal States, 1867, and in 1870 escaped from the siege of Paris to join the ranks of the Papal troops in Rome. He was knighted by Pius X and appointed Papal Chamberlain, with the rank of Count, by Leo XIII. For his services to the Carlist forces in Spain he received the Cross of Isabella the Catholic. He represented Wexford in Parliament as a Home Ruler from 1874 to

1880, when he opposed Parnell unsuccessfully. His "History of the Italian Revolution" (1796-1849) and "The Making of Italy" (1849-1870) are standard works on the subject.

Michael J. Gill, M. A., head of the Dublin Catholic publishing house of M. J. Gill and Son, died recently, aged 42. Educated in Clongowes and University College, Dublin, he took an active part in the national, literary and industrial life of Dublin, and was one of the most influential supporters of the Gaelic movement, to which he lent the important support of the largest and most enterprising publishing house in Ireland. An earnest and zealous Catholic, he maintained the high traditions of business capacity and personal worth which he inherited from his father.

LETTER TO THE EDITOR

Catholic Activities in New Zealand

To the Editor of AMERICA:

After inquiring at four bookstalls in the neighborhood of the City Hall this morning, I at last found one which sold AMERICA, and on opening same was particularly struck with the article on Sociology and Catholic Education, and the letter referring to Catholic writers and books.

I am a visitor from far away New Zealand (situated between Madagascar and Africa, so one of your Public School 1913 graduates informed me!) and would like to ask why in this country, with its large Catholic population, are Catholic books so dear and so difficult to obtain? A well known local priest told me some time ago that his young men did not read good literature, and so far as I have observed, I am inclined to agree with him. But why?

You Americans do not as a rule take kindly to suggestions from strangers ("aliens," we are called), but might I mention that in my obscure country we do make an effort to place Catholic literature within the reach of the poorest of our people. To this end racks are provided at the church doors containing a large assortment of the excellent English Catholic Truth Society publications. Patrons are invited to drop two cents for each copy into a box, and in this way the St. Vincent de Paul Society in Wellington disposes of some 5,000 copies per year. Why cannot the same procedure be adopted here? In the miniature bookcases provided in some churches in this city I have never yet seen a tract sold for two cents. Then why are the Catholic newspapers not obtainable at the public bookstalls?

With reference to the able article on Sociology, you will perhaps be interested to know that in New Zealand, and also in Australia, young men are induced to acquire a taste for active charitable work by the formation of Conferences of the St. Vincent de Paul Society in the Catholic colleges and seminaries. The members, of course, are not able to visit isolated cases in order to give relief, but are permitted to accompany the older members of other Conferences on their weekly visits to the public hospitals and other institutions. The meetings are held regularly and the work of the Society is discussed—just as at Ozanam's student conferences. In fact, in Australia and New Zealand the St. Vincent de Paul Society covers a multitude of (no, not sins) activities in connection with the Church, the relief of material poverty being only one phase of its work. Teaching catechism, searching for careless Catholics, holding services at public institutions when the priest cannot attend, assisting the parish priest with converts and in many other ways too numerous to mention, and especially promoting the reading of Catholic literature, all come within the scope of the Society.

I felt somewhat shy about writing this letter and have also made it longer than I intended. I trust, however, that at least no harm has been done.

L. T. REICHEL

New York, June 3.